Νοῦν χρὴ θεάσασθαι. Euripid.

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Several Letters

Between Two

LADIES:

Wherein the

Lawfulneſs and Unlawfulneſs

OF

Artificial BEAUTY

In Point of

CONSCIENCE,

Are nicely Debated.

PUBLISHED

For the Satisfaction of the Fair Sex.

LONDON,

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BRITISH
MUSEUM

THE
Epiſtle Dedicatory,
To All the
FAIR SEX.

LADIES,

THis Book being to viſit the World, 'twas thought fit not to let it go without the uſual Formality of an Epiſtle; and it was my Opinion, That a Treatiſe of ſo general a concern to the whole Sex, at leaſt the gayeſt and moſt lovely part of it, merited as general a Patronage; ſince there is none but may, at one time or other, in Age or Youth, think it convenient to make uſe of Artificial Beauty, either to correct any Accidental or Natural Defect, or to keep up That, which Time would needs demoliſh: and then by conſequence it will be neceſſa-

That you furniſh your ſelves with this Book, which obviates the Objections of thoſe

Preciſe ones, *who rail at this innocent Support of Nature's outward Form, and condemn it to no leſs a Puniſhment than the* Bottomleſs Pit.

The Authour of this Book (ſuppos'd to be a Learned Biſhop) has taken care to place all the Objections in their full Force and Vigour, that he might not leave the leaſt Scruple unremov'd, as will appear by running over theſe Heads of them. Some will have all Painting the Face unlawful, *for which they produce you* the ſad Fate of *Jezebel, though no more to the purpoſe, than if they had quoted the* Whore of Babylon, *whoſe Fall was for quite other Crimes. But the abuſe of one place of* Scripture *is not thought enough, unleſs they force in all the Paſſages which have the leaſt turn in favour of their Opinion, at leaſt in their own Eye, eſpecially ſuch as ſpeak againſt* any ſuperfluous Ornaments; *nay, they will have it,* That Painting the Face is againſt the Seventh Commandment, forbidding all Adultery, *for they ſuppoſe Painting the Face to be no leſs than a degree beyond Fornication, that being, it ſeems, more agreeable to their* ſcrupulous *Conſciences:* Painting the Face (*they proceed*) argues a Heart unſatisfied with God's Works and Diſpoſings; *which*

which might as well have been urged againſt all the Husbandmen of the Nation, that could not let God's Earth alone to bring forth what it pleas'd, and ſo have reduc'd us to the old Pagan Treat of eating Acorns for our Food. The Gardeners might be routed Horſe and Foot by the ſame Argument, for turning a Deſart into a Paradiſe; nay, the ſame formidable Text of St. James, *would have turn'd all our Trades out of uſe, for our Food, Houſes, and Garments, and every thing that Cuſtom and Convenience have furniſhed Mankind withal, declare as much, if not more Diſſatisfaction at the Works and Diſpoſings of God, ſince I defie all the World to bring me any Material Diſtinction betwixt them, at leaſt for the Preference of the other.*

But our Author contents not himſelf with levelling thoſe Mighty Goliah's *of their Objections, but deſcends to their leſſer Fry, as* Painting the Face is a Badge of Vanity, and Appearance of Evil; *this is as pleaſant an Objection as* Pryn *urges againſt Players; ſays he,* Players are Hypocrites, becauſe they ſeem to be one and are another; they wear the Clothes of Princes, and perſonate Hero's, and are little diminutive Fellows themſelves; *ſo theſe Objectors will have it, That* Painting

the Face is a mark of Pride, Arrogance, and Hypocriſie. *They might with full as much Reaſon have ſaid, wearing Shooes was a Badge of Hypocriſie, becauſe they repreſent the Foot otherways than when they are Naked. But leaſt Scriptures ſhould fail to do their Buſineſs they have recourſe to Fathers,* &c. Fathers, and Modern Divines (*ſay they*) are much againſt all Painting the Face: *the beſt on't is, none of them are infallible in their Deciſions, and have condemned thoſe things, which were afterwards found to be Truths and lawful. The Objections remaining are theſe,* Painting the Face is very ſcandalous, and ſo unlawful. Painting the Face a thing of ill Report, therefore not to be followed. Painting the Face unlawful becauſe doubtful at beſt, and not of Faith. *Peter Martyr* againſt Painting the Face, from many Scripture-Inſtances.

All theſe Objections, Ladies, *you will find in the Book, Anſwered with that Force of Argument, that the Oppoſers can never be able to controvert the Point with any tolerable Pretence to Reaſon. Therefore I will not pretend to add any ſupernumerary Proofs as to theſe Particulars, becauſe I can either ſay nothing but what the Authour has already ſaid, or at leaſt nothing but what's trifling,*

trifling, which doubtleſs he deſignedly omitted: Only in general, I hope you will give me leave to lay down my preſent Sentiments.

'Tis my Opinion that Painting the Face is not only lawful, but much to be commended; nay, abſolutely neceſſary, at leaſt if any thing that belongs to Humane kind be ſo: and this, I hope, I ſhall be able to prove from ſeveral Heads. Firſt, That **Woman** *was made and deſigned by Heaven for the Pleaſure of Man, and if ſo, certainly 'tis her buſineſs, and part of her duty to endeavour to contribute to that* End, *for which ſhe was created; but that ſhe was created for that* End, *ſeems to me to be evident, for what was there wanting to Man, when he was made? The reſt of the Creation was able to provide him Miniſters for his Service, and thoſe obedient to his Will; the Herbs of the Field, the Birds of the Air, the Beaſts, and Fiſhes were ſufficient to ſupply him with Neceſſaries both for Life and Convenience. Give me the liberty of playing the Preacher ſo far as to quote Scripture.* And the Lord God planted a Garden eaſtward in Eden, and there he put the Man he had made, for out of the ground made the Lord God to grow every Tree pleaſant to the ſight and

good for meat---- And the Lord God ſaid 'tis not good for Man to be alone, I will make him a help meet for him, *or, as the* Hebrew *has it*, before him, *that is more excellent than him, (but more of that by and by:) and the Text a little after ſays, that, Man having Named all the Beaſts and Birds, &c.* there was no help meet found for Adam among them.

From theſe Texts it is apparent, That **Woman** *was wanted by Man neither for Food, nor other Neceſſaries of Life, only for an Object of Pleaſure, above thoſe mentioned in the Text, of Trees pleaſant to the ſight,* &c. *capable of imparting Delight proportionable to the Soul of Man.* 'Tis **not good** for Man to be alone, *is the ſame as* 'tis **not pleaſant** to be alone; Good *and* Pleaſant *being ſynonymous Words in the Language of Heaven, ſo that this* Help meet, *was not relating to what we generally imagine, but to the moſt agreeable Part of Man, his Appetite, which Heaven had form'd deſirous of Pleaſure, that being from our firſt Creation our* Summum Bonum *both here and hereafter. For I am thus far an* Epicurean *to think there is nothing deſireable but for the Pleaſure it affords, and nothing to be avoided but for the Pain it brings. If the Pain*

over-weighs the Pleaſure, that thing is to be rejected, as not agreeable to Nature and Reaſon; but if the Pleaſure be greater than the Pain, 'tis juſt we embrace it: and this Opinion, though of Epicure, *I dare undertake to demonſtrate, quadrate to all the Principles of Chriſtian Religion. But of all Pleaſures* Woman *is, without doubt, the greateſt. Others gratifie each a ſeveral Senſe; pleaſant Proſpects or Pictures, the Eye, Muſick the Ear, reliſhing Banquets the Taſte,* &c. *but* Woman *pleaſes every Senſe at once; the Eye is delighted with the moſt ſurpriſing and charming Object Heaven could deviſe, the Ear is raviſhed with the Harmony of her Tongue, the Taſte feaſted with a Regale of her Kiſſes, the Touch, that is ſcarce ſenſible of Pleaſure in any thing elſe, conveys the moſt raviſhing Tranſports to the Heart that Imagination can create, the Smell is bleſt with the odoriferous Perfume of her Breath; nay, and to make a farther diſtinction betwixt the other Pleaſures of Humane Life and* Woman, *Nature has beſtow'd a* ſixt Senſe *in the Embraces of the Fair, ſo that the Compariſon, which Lovers generally make of their Miſtreſſes, to the Joys of Heaven, is not ſo prophane as the* Zealots *would make it, ſince it has*

all

all the Properties in a less perfect degree (though they are as perfect as our Mortality is capable of bearing without a Dissolution) of gratifying all the Faculties of the Soul in the Body, as the Celestial Joys will the Powers of the Soul, when freed from the Body; *from whence I may conclude, That if Man were to form a Happiness by the Dictates of Nature, and Natural Reason (without Divine Revelation and those Philosophick* Idea's *which the* Grecians *had from those Divine Revelations, as, if I had room, I could prove) he could not arrive to the designing of a greater than* **Woman.** *From hence will appear, That that* Noble Being, *which is compos'd of such delightful Ingredients, that the whole makes* **one so entire and compleat a Pleasure,** *was indued with those Properties for some* End, *which could be no other, than the* Pleasure *of* Man, *for the compleating of whose Happiness she was thus made, by that Diety, which best knew how to proportion Blessings to the Work of his own hands. Then it undeniably follows, That since* **Woman** *is made for the Pleasure of Man, and that Pleasure consists in her beauteous Form, 'tis her Duty to keep her self capable of answering that* End, *as long and as much as she is able, by the assistance of Art or Nature.* That

That Woman *was eſteemed by Heaven a Pleaſure allowable and agreeable to Man, I might eaſily prove from the Example of* David *and* Solomon, *the* Beſt, *and the* Wiſeſt *of Men. The firſt never being condemned for beſtowing ſo much of his time upon them, till he let his Appetite lead him to the injuring his Neighbour, in robbing him of his* Wife *and* Life. *Nor was it laid as a Crime to* Solomon *that he abounded in this* Pleaſure, *till he was not contented with the Beauties of his own Nation, but let his wandring Deſires fix on foreign Women ſo far, as to forget even God for their ſakes. The more polite, and (with the pardon of* our over-weening Europeans *may I ſay it) wiſer Eaſtern Nations (whoſe Cuſtoms are ſtill ſo much the ſame, as they were in the primitive Times of the World, that they give a great deal of light to ſeveral places in the Scripture which depend upon them) to this day Dedicate* Women *to nothing elſe but their Pleaſure, keeping them, as they do their Princes, from the prophane View of the Vulgar, in their* Harams, Seraglio's, *and other Retreats of Beauty: and indeed 'tis forcing them to take a part of the Curſe that was laid only on Man, to make them labour, ſince 'twas laid on*

Man

Man to earn his bread with the ſweat of his brow; and had nothing to do with **Woman**, *who being ordain'd for Pleaſure, Heaven took that way which ſhe could not avoid, by fixing it on the Effect of that Pleaſure. But* Nature *will prove this ſo convincingly to ev'ry Man, that, I believe, moſt will judge it ſuperfluous to give my ſelf the trouble of a tedious Argumentation for what is ſelf-evident.*

I ſhall therefore proceed to another Head, and that is, The Excellence of the Female Sex *above that of Man, which Superiority were eaſie enough during their Youth and Beauty to admit, every one then paying them that Devoir which is due to a ſuperiour Excellence, but deſpiſe them when* Chance *or* Age *robs them of that outward Beauty, which works on our Senſes, and by them commands an awful Reſpect, the Senſes being only Judges of* Outwards. *So 'tis neceſſary for them to keep up the* Dignity *of their* Species (*that Dignity which Heaven has ſtampt upon them*) *by preſerving themſelves Amiable in the Eyes of Men, whoſe Hearts are ſo apt to deviate from the Paths of Right, if they have not ſenſible Objects to direct their Inclinations.*

But, perhaps, Ladies, *ſome of thoſe who would appear Haters of your Sex, though*

they

they are Slaves to your Power and Charms, will queſtion the Truth of this Poſition, That you are More Excellent than Man, *ſince ſo many have run you down, as the moſt contemptible of the Creation; to theſe I anſwer; 'Tis the Wickedneſs of Mankind to run that down as the moſt contemptible, which Heaven has made the moſt excellent, as Religion, and Vertue may evince, as well as the Fair Sex. Next, 'tis reaſonable to ſay, That Man could not place his Affections on any thing that was inferiour to him, but being naturally aſpiring, 'twas neceſſary to give him ſome* Being, *more excellent than himſelf, to place his Love upon, and this was* Woman. *Beſides, the Text before-quoted ſeems to hint the ſame Superiority. But if they ſtill require a farther Satisfaction, I ſhall ſo far gratifie them, and pay that juſt Tribute to your Charming Sex, as to enumerate ſome corroborating Proofs of what I have aſſerted.*

First then, The Primitive Name of your Sex *denoted a greater Excellence in its Nature, than that of Man, for God gave Names to his Creatures, with a peculiar Propriety to their ſeveral Natures (unleſs we'll ſuppoſe him more deficient than his Creature* Adam*); now* Adam *ſignifies no more than Earth, but* Eve, *ſignifies*

miſies **Life**, as if Man only liv'd by **Woman**, and without her was but a dead Lump. *Nor is this a weak Argument, becauſe drawn from a Name only, ſince no Man can doubt but God very well underſtood the* Nature *of what he made before he Nam'd it, and by conſequence would not be guilty of an Impropriety in giving a Name, which ſhould not ſignifie the Nature, Property, and Uſe of the thing. This is evident by the Name of* Nabal, *of whom 'tis ſaid,* --- according to his name he is a fool, *&c. And St.* Paul, *in his Epiſtle to the* Hebrews, *being to ſhew the Excellence of Chriſt, uſes the ſame Argument,* --- becauſe *(ſays he)* he is ſo much the more Excellent, by how much the more excellent Name he inherited above them. *From the Name let us paſs to the Method which God obſerved in her Creation, which was this, of proceeding from the* leſs *to the more Noble* Beings, *from the Mineral to the Vegetable, from thence to the Animal Kingdoms; all which being finiſhed to the Rational* Man, *for whom all the reſt were made, as he, and all the reſt for* **Woman**: *After him* **Woman**, *in whom all the Creation was perfected, and all its Beauty compleat. God having made* **Woman** *ended his Work, having nothing*

thing elſe more excellent to create, ſhe containing ſo Noble an Epitome, *of the Creator's Wiſdom, and Power, that it was not neceſſary any other Creature ſhould be made to give in a Nobler Idea of them. Who therefore will deny her to be the moſt excellent of created Beings (I mean in this World) without whom the World, as glorious, and exact as its Formation was, had been imperfect, which could not be finiſhed, but in the moſt perfect of Creatures; for it is an abſurd and ridiculous Opinion, to think that God would have concluded ſo great a Work, as the Creation, in any thing that was not perfect. Farther,* Woman *excels* Man *in the very Matter of which ſhe was made, not being form'd out of an inanimate Lump of Clay, as* Man *was, but out of an animated purified Matter, exalted by the Participation of an immortal and rational Soul: to this we may add, That* Man *was made by God, with the concurrence of Nature, which of its own accord produced all manner of Animals, and the Influence of the Heavens co-operating with them; but* Woman *was made by God alone, above all the Celeſtial Influences, and the Aſſiſtance of teeming Nature, entire and perfect in all her Parts, at the ſame time robbing the* Man *of one of his*

Ribs,

Ribs, out of which, whilst Adam *slept,* Eve *was fram'd.* Man *therefore is the Work of Nature,* **Woman** *the Work of* God.

They that will not be satisfy'd with these Proofs, let them consult Cornelius Agrippa (*from whom I borrow'd most of this last Paragraph*) *where they will find a great deal more produc'd for a Confirmation of what I here assert. I will only add one Reason, or two of my own, before I quit this Point. The first is, That* Adam, *wou'd never have made that Excuse to God, after he had eaten the forbidden Fruit, unless the* **Woman** *had naturally a Preheminency above him,* viz. *The* **Woman,** which thou gavest to be with me, she gave me of the Tree and I did eat, *as if he had said, The* **Woman,** *whom thou hast set over me, commanded me to eat, and I in obedience, did so, thinking that wou'd mollifie his Crime, when he had given it so good a Gloss, as to make it the Effect of his Obedience to her, whom God had plac'd over him, though that could not be sufficient, since her Command could not annul God Almighty's, which he had received before to the contrary; but if this be not the sence of it,* Adam (*as it seems to me*) *had but very little reason to urge that as an Excuse, which was but an Aggravation*

gravation of his Crime, in being ſeduc'd by one that was at his Command, and not he at hers. But I think 'tis evident, That before the Fall **Woman** *was the* ſuperiour Being, *from the Curſe which God laid upon her, ſaying,* I will greatly increaſe thy ſorrows, and thy conceptions; in ſorrow ſhalt thou bring forth children, **and Thy deſire ſhall be ſubject to thine husband, and he ſhall rule over thee.** *Now where had the Curſe been if ſhe had been ſubject to her Husband before? From this though I fear ſome of the Cynical Gentlemen will conclude, that though* **Woman** *were Superiour to us before the Fall, yet from hence 'tis evident, That ever ſince we are Superiour to* **Woman.** *Which is an Errour eaſily rectified, for all that I have been contending for is, That the Nature of* **Woman** *was Superiour and more excellent than* Man, *which is not oppos'd by this Curſe, ſince ſubjecting a more excellent to a more inferiour is ſtill the greater Puniſhment; beſides, this Curſe did not degrade her Nature, but only ſubjected* her Deſires *to her Husband, which is no more than what the Laws of our Country, as well as thoſe of moſt others in the World confirm in purſuance of that Edict of their Maker.*

The

The Reality of your Superiority being thus evident, that then follows which I have already urg'd, viz. *That you ought, for the keeping up the Honour of your Dignity, and an imprinting a continual Respect on Mankind for you, to make use of all those Helps which Art or Nature afford; 'tis at worst but a necessary Policy, and no more than has been practis'd (and perhaps daily is) both in Religion and State-Affairs.*

Another Reason, that Painting the Face is commendable if not necessary in Woman, *is, That the Sex was created in a perfect State of Beauty, and wou'd have continued so in Paradise; so that it is no ignoble Ambition if the Sex aim to evade that Defect which the Fall brought on their Form in making that as lasting as themselves now, as well as it would have been if Sin had never enter'd the World, when their Beauty still in its Bloom would have pass'd only to a greater Perfection.*

Another Reason for the Lawfulness, at least, of Painting of the Face, *is, The Custom of Nations; for this being not positively forbid in any place, Custom is sufficient Authority to establish it. I suppose none of these fiery* Zealots *will condemn the* Americans *for* Painting their Faces, *and Bodies, which are born of a white and*

good

good Colour, with an ugly reddiſh Brick-colour, or elſe with Variety of Colours, according to the place they live in? If we ſhould ask them the Reaſon, Why they condemn You and acquit them, they would certainly anſwer, Becauſe their Painting themſelves renders them undelightful to the Eye, but yours the contrary. Well may Bigottry be call'd the Child of Ignorance, for all its Deciſions are as void of Reaſon as this. For if we believe the Accounts of thoſe Parts from the moſt faithful Relaters, that which to us ſeems horrid and ugly, they do to render themſelves more taking and gay. Cuſtom, which gives a different Quality to Beauty in every Country, does ſo to its accident Colour. Therefore that ſort of Painting is as natural and taking to them, as this your fair Sex uſes here, is to us, and therefore of equal Guilt, if of any.

I am ſenſible, fair Ladies, That ſome of the ſeverer Oppoſers of this, which I have defended, will urge, That, contrary to what I have aſſerted, this Life is a vale of Miſeries, a life of Sorrows. *We grant it. But muſt we therefore add to thoſe Miſeries and Sorrows? Yes, they go on, You muſt mortifie and not adorn your Body. I muſt confeſs as yet (what-ever my Mind may be ſome forty Year hence) I*

cannot

cannot but admire at the Fancy of theſe Gentlemen, who are ſo wonderfully in love with the Utmoſt Extent *of a* ſevere Curſe, *that they think it a Crime to mollifie the hard and unavoidable Effect of it, with all that little ſtore of Pleaſure we are able to compaſs: they need not be ſo penurious of Delight, for the very beſt of our Joys are mingled with enough of Sorrow. They will urge too, That we ought to have our End continually in view; but this Painting the Face ſets it at too great a diſtance, making Age appear freſh as blooming Youth. But if the more unpleaſant Objects of Wrinkles and Deformities, be ſo neceſſary to put us in Mind of Mortality, we might for a more perfect Remembrance, run the Extravagance to that degree as to fill our Chambers with dead Mens Bones, and make a Charnel-Houſe of every Place we come to. But ſince the Thoughts of Death are obvious enough without that, ſo I think the other but a very ineffectual, and unneceſſary Help to them; theſe auxiliary Remembrancers being as ridiculous, as to place a* Memento Mori *on a Death's Head, as if the thing it ſelf were not ſufficient to put us in mind, That me muſt come to the ſame Fate. Every Object of this Life diſcovers enough of tranſitory in it, to*

convince

convince us, That we are not immortal, without dreſſing every Face up like a Skeleton.

Ovid, *that great Maſter of Love, adviſed the Fair to add by* Art *to their Natural Beauty; the ſence of which I ſhall here preſent you with, hoping that his Advice will be of weight with the* Engliſh *Ladies, who was ſo dear to thoſe of* Rome, *That they wore his Picture in their Rings, even in his Baniſhment.*

Of uſeleſs Shrubs Art clears the barren Field,
And makes it ſoon a fruitful Harveſt yield;
In lofty Cielings Ornaments we prize,
And in ſmooth Marble the rough Earth diſguiſe;
With richeſt Silks your Bodies you adorn,
Your Hair's perfum'd & curl'd, or falſe is worn:
Your Neck rich Pearls, your Finger Di'monds
And coſtly Pendents dangle at your Ears. (wears,
And who the Sex for uſing Art can blame,
Since the vain Men themſelves now do the ſame?
Obſerve how ſpruce our formal *Beaux* appear,
No joyful Bride's dreſt up with half their Care.

Improve therefore, Ladies, *the Beauties Heaven has beſtowed upon you, and preſerve them as long as you can; for I can ſee no Reaſon why the cultivating Outward Form*

Form ſhould be a Crime, ſince the Improvement of Inward Grace is a Vertue, and Duty. I am ſure, that *is the Embleme of* this; *and therefore I will conclude with that of* Eccleſ. 9. 8. Let thy garments always be white, and let thy head lack no ointment. *Which Advice of the Wiſeſt of Men, dictated by the Spirit of God, is recommended to your Sex, by him who is,*

LADIES,

Your Admirer,

C. G.

A DIS-

A DISCOURSE OF Artificial Handſomneſs, In Point of CONSCIENCE, BETWEEN TWO LADIES.

OBJECTION I.

Againſt all Painting the FACE, as unlawful.

MADAM,

I Am not more pleaſed to ſee you look ſo well, beyond what you were wont, than I am jealous (to be free with you) leſt a Perſon ſo eſteemed as you are for Modeſty and Piety, ſhould uſe ſome *Colour* or *Tincture* to advance your *Complexion*; which indeed I take to be no better than that

odious and infamous way of *Painting*, every where in all ages ſo much and ſo juſtly ſpoken againſt, both by God and good men; being a moſt ungodly practice, though generally (as they ſay) now uſed in *England* (more or leſs) by Perſons of Quality, who not content with Nature's ſtock of *Beauty*, do (not by a fine, but filthy art) add ſomething to the advantage, as they think, of their *Complexions*; but, I fear, to the deforming of their Souls, and defiling of their Conſciences.

ANSWER.

I Do not only approve your Ladiſhip's friendly freedom, but I take it as ſome degree of ſpecial favour, That you ſpeak your Thoughts to my face, and not after the ſecret Cenſurings or backbiting Whiſpers of ſome, who (leſs able to confute what they blame, than to juſtifie what they ſuſpect) arraign before the raſh Tribunal of their Judgments every *Face*, whoſe Handſomneſs they either envy, if *natural*; or grievouſly reproach, if they think it hath any thing *artificial* beyond what themſelves are wonted to or acquainted with; who (yet) in other things do as much contend

contend againſt the Defects, Deformities and Decayes of Nature and Age, as may be, by Waſhings, Anointings and Plaſterings, by many ſecret Medicaments, and cloſe Receipts, which may either fill and plump their Skins, if flat and wrinkled, or ſmooth and poliſh them, if rugged and chapt, or clear and brighten them, if tann'd and freckled: only in the point of *Colour* or *Tinctures*, added in the leaſt kind or degree, they are not more ſcrupulous than cenſorious; as if every one that uſed theſe had forſaken *Chriſt*'s *banner*, and now fought under the *Devil*'s *colours*.

Your Nobleneſs (*Madam*) is more juſt and civil, in giving me opportunity to anſwer for my ſelf, that either I may confeſs and forſake what you ſuſpect, if you convince me of the evil of it; or continue with a good Conſcience to do what you are jealous of, if I can aſſert it to be lawful and good.

Firſt then, If I ſhould deny what your Ladiſhip ſuſpects, it would be very hard to prove it; ſince what you fanſie as *additional*, is not beyond the ordinary proportion of what is *natural* to my Age and Complexion. Beſides, the *Looks* (you know) of our Sex, as to *Paleneſs*

or *Redneſs*, admit as many Changes as the Moon, by natural variations; which are many times in Women not more ſudden, than much to their Injury or Advantage: So impertinent muſt they needs be, whoſe Eyes are over-curious to find fault at Art there where they have no cauſe but to commend Nature, unleſs they were made Womens Confeſſours, which I believe few are in this caſe; ſo that they muſt needs blame moſt-what raſhly, and oft unjuſtly, becauſe they only gueſs uncertainly.

But becauſe I perceive your Ladiſhip hath a great Zeal in this particular, (which I muſt interpret a commendable and Chriſtian tenderneſs againſt any thing ſuſpected for *Sin*, which cannot be ſmall to a gainſaying Conſcience, whoſe Eye will not endure the leaſt mote any more than the Heart can the leaſt wound) I will deal ſo liberally with your Ladiſhip as to grant you this Suppoſal, whereupon to fix any Diſcourſe which may (as you think) batter down with a mighty Engine all *auxiliary Beauty*, or *additional Handſomneſs*.

And truly it is not my Fear, but my Requeſt to you, (of whoſe pious Abilities

ties the World hath a great and juſt account) that your Ladiſhip would let me ſee, by rational and clear Arguings, what you have againſt it, beyond thoſe vulgar Flaſhes and eaſie Flouriſhes of ſome great Sticklers and Declaimers againſt all ſuch Female Arts; (to which I have been much wonted) who with *ſhame and folly*, as *Solomon* ſays, (even ſometimes in the Pulpit as well as in the Preſs) reſolve of matters of Sin and caſes of Conſcience, before they *conſider* or *underſtand* them, calling for *fire from Heaven* upon all they diſlike, as the Diſciples did, without ever adviſing with Chriſt: which confidence hath made many well-meaning People very much ſcarce at, and condemn all ſuch *complexionary Adornings*, as if they impudently *outfaced* God and man, as if they fought with an high hand and *brazen forehead* againſt Reaſon and Religion, Nature and Grace, Humanity and Chriſtianity. After this rate of bold Oratory many Women have been more ſcared than convinced, more diſtracted with Scruples and Terrours than ſatisfied with Truth, as to the nature of many things pretended to be Sins and Violations of Conſcience;

Prov. 18. 13.

Luk. 9.54.

which muſt be meaſured not by the bulk, but weight, not the noiſe, but force of mens words: 'Tis not the *Cry*, but the *Fleece*, which ſober Perſons regard.

But I will in this rather ſuſpect, at preſent, my own Incapacity, than any want of Solidity or Charity in the Sermons and Cenſures of ſo many as bitterly inveigh againſt all *Artificial Beauty*; hoping to learn from your Ladiſhip what may, upon juſt grounds, make me ſubſcribe to their and your ſeverities in this point: Though, I confeſs, after ſome diligent ſearch into other Books, and chiefly the holy Scriptures, I am as yet ſo remiſs and charitable in my Cenſure of thoſe little Artifices uſed by many ſober perſons, that, as I will not undertake to juſtifie all thoſe that uſe them, ſo nor dare I condemn all who may uſe and do the ſame things with far different minds, and to very diſtant ends.

OBJE-

OBJECTION II.

Jezebel's *ſad Fate urged againſt all Painting the Face.*

TRuly, *Madam*, I abſolutely think (without any mincing or diſtinction) all *Colour* or *Complexion* added to our *Skins* or *faces*, beyond what is purely *natural*, to be a *ſin*, as being flatly againſt the Word of God; which I ſuppoſe you grant to be the indiſpenſable and unchangeable Rule of all moral Holineſs, from which we may not warp in the leaſt degree upon any Pretenſions to advance our Honours, Eſtates, Healths or *Beauties*.

Firſt then, If your Ladiſhip look into 2 *Kings* 9. 30. you ſhall ſee wicked *Jezebel*, though a Queen, yet not tolerated or excuſed, but foully branded and heavily puniſhed for *painting her eyes* or *face*: for which ſhe was afterward, by a moſt *deformed* deſtiny, juſtly devoured of dogs; as the moſt Reverend Lord Primate of *Armagh* obſerves in his larger *Catechiſm* upon the 7th Command.

Which fearful ſtroke of Divine Vengeance, and Cenſure of ſo Learned and

Pious a Perſon, (making that her *painting* a moſt meritorious and principal cauſe of her ſo ſad deſtiny) are ſufficient, I think, to ſcare the moſt adventurous Woman from any ſuch ſinful and accurſed practice.

ANSWER.

MADAM,

AS I allow your Rule the Word of God, which is the only *balance of the Sanctuary* where ſins are to be weighed; ſo I am not ignorant of that Story to which your Ladiſhip (as all others in this diſpute) doth much referr: nor am I a ſtranger to that Gloſs or Obſervation thence made againſt all *Painting* or *Tincturing* of the *Face* by that moſt worthy Prelate, with whoſe ſo quick and ſharp a ſtroke I was (at firſt reading that paſſage) ſo ſtartled, that I had no reſt, till I adviſed with another perſon of great Judgment and ſober Piety, who made it clear to me, That that excellent Biſhop, however then he thought fit (after the wonted Oratory and Freedom of ſome of the Fathers) to make a popular paſs or ſtroke of his potent Pen againſt what he might ſuſpect to be then much uſed, and abuſed too,

too, in the *Engliſh* World; yet (for certain) he was too wiſe and judicious a Divine, to fix that ſignal and heavy Judgment of God only, or chiefly, (or indeed at all) upon *Jezebel's Painting*, which was an after-act, and as to that time or inſtant in the ſtory, comes at leaſt 14. years behind that dreadful doom which was, by the Prophet *Eliſha* foretold upon the ſcore of *Naboth's* blood unjuſtly ſhed, and his Inheritance cruelly uſurped; which is 1 *Kings* 21. 23. So that her *painting her eyes* or *face*, mentioned in the place you urge, is indeed (among other occaſional circumſtances) recorded, but to a far different end or uſe, than either to lay the weight of the ſubſequent puniſhment, or the guilt of any ſin, upon that act more than upon the other concomitant actions therewith recited. 1 Kings 21. 23.

Among which this of her *painting* is indeed ſet down chiefly, to ſhew, That no advantages of outward *Beauty*, natural or *artificial*, (though ſet off with the Curioſity and Majeſty of a Queen) are ſufficient to make any Perſon the Object of either Love or Pity, where foul and enormous ſins have ſo debaſed and deformed their Souls to

God, as Murther, Idolatry and Oppreſſion had done *Jezebel*'s; for which ſins (as is expreſly ſaid) that Tragedy befell her (which was foretold long before ſhe is brought in ſo dreſſed and adorned.) Which thunderbolt of God's Vengeance ſhe in vain ſought to diſarm or avoid by uſing any charms, attractives or lenitives of outward *Beauty*, if that were her deſign: which truly is not very probable, at her years; and toward *Jehu* a declared enemy. Nor do indeed the actions of *Jezebel* ſignifie (as that Gentleman told me) any amorous intention whereby to allure *Jehu*; ſince her words reproach him with ſo juſt and bitter a Sarcaſm as that is, *Had Zimri peace who ſlew his maſter?*

So that *Jezebel* at this time ſeems rather reſolved not ſo much to court, as to ſcorn, *Jehu*, diſdaining to deprecate her ruine, or owe her life to ſuch an enemy: and therefore ſhe puts her ſelf into a poſture of Majeſty; as ſhewing that Height and Greatneſs of Mind, which could own her ſelf in the Pomp and Splendour of a Princeſs, even then when ſhe expected her Enemy and her End; that ſhe might at leaſt periſh (as

ſhe

ſhe thought) with the more reputation of a *comely* Perſon and *undaunted* Spirit, which abhorred to humble and abaſe it ſelf after the manner of fearful and ſqualid Suppliants, in ſackcloth, or to abate any of thoſe accuſtomed *Ornaments* with which ſhe uſed (as a Queen) to entertain her ſelf in her Proſperity.

So that my learned Friend concluded (in my Opinion very rationally) That the Lord Primate's Inference *(for which ſhe was juſtly eaten up by dogs)* may no more be applied to this particular of *Jezebel's painting her eyes* or *face*, than to her *adorning* or *dreſſing* of her *head*, or her *looking out of a window*, or her ſpeaking ſuch words as ſhe did to *Jehu's* face: all which are recorded in the ſame Story, immediately before her precipitate Ruine. Which actions in themſelves cannot be branded for ſins, nor are they noted there for ſuch, further than they may be relatively conſidered as to the mind and end of the Doer or Speaker, whereby to gratifie Pride, Paſſion, or any other Wickedneſs. And in this reſpective Conſideration, not only *Jezebel's painting* and *dreſſing*, but her very eating and drinking,

ing, her ſleeping and clothing, her native ſtrength and beauty, her civil Honour and Power might be relatively
Prov. 21. 4. ſins; as the Scripture tells us, *the plow-*
Prov. 28. 9. *ing of the wicked is ſin*, and *his praying is abomination*; ſo his *proſperity becomes a ſnare*, and his plenty a poiſon to his Soul, when the good gifts and creatures of a good God are, by evil minds, perverted to be weapons of unrighteouſneſs, and inſtruments of ſin, to ſatisfie
1 Pet. 2. 11. thoſe *luſts*, whoſe inordinateneſs, and not their deſire, *fights againſt* God and *the Soul*.

So then your Ladiſhip cannot be ſo blind, as not to ſee that the bare hiſtorical Narration of *Jezebel*'s *painting* her eyes, among other actions, (which you confeſs to be innocent in themſelves, and whereof you make no ſcruple) if it did referr to any wanton deſign (which is very unlikely at that time, in a Queen whoſe proud and violent ſpirit might (now) juſtly be carried away with other paſſions and tranſports than thoſe of Luſt,) yet it doth no way argue or import the uſe of that or other things therewith mentioned to be in themſelves any ſins to all that then did, or after ſhould, uſe the like appli-

applications, words or actions, out of far different minds, and to far different ends; which are beyond all diſpute the proper Grounds and Rules of all moral Denominations as to good or evil, in thoſe mediate actions, agents and inſtruments, whoſe freedom in Nature falls not under any ſpecial reſtraint of God's command, forbidding them by any poſitive Law: (as he did many things in point of food, clothes, faſhions, and other civil actions among the Jews.)

It is a groſs miſtake in Architecture, to think that every ſmall ſtud bears the main ſtreſs and burthen of the building, which lies (indeed) upon the principal timbers: And it is an horrible wreſting of Scripture, to make every recited circumſtance in any place, to bear the whole weight of the Story and Event.

You cannot think that *Dives* went to Hell, only becauſe he was *a rich man, cloathed in purple and fine linen* and *faring deliciouſly* or *ſumptuouſly every day*; all which things many Perſons of as good as great Quality, of no leſs Vertue and Piety than Honour and Eſtate, daily enjoy without any blame. Nor Luke 16. 19.

was

was it *Lazarus* his Poverty and Dunghil, or his Sores and the charitable tongues of the Dogs, that brought him to Heaven. The Luxury, Pride, and Uncharitableneſs of the one; the Patience, Humility, and Sanctity of the other, made that grand Diſcrimination of their Fates.

Nor may your Ladiſhip think, that
Matth. 14. the beheading of *John Baptiſt* is any valid Argument (however it be popularly uſed by ſome) againſt all *Dancing*, as if it were abſolutely evil and unlawful in it ſelf; not only mixt of both Sexes, but alone and ſingle, as that of *Herodias* was, who is ſaid (there) to have *danced*, not with, but *before Herod* and the Company, (which yet I know your Ladiſhip and other ſober Perſons, not only uſe themſelves, but alſo approve, as to the Breeding and Behaviour of their Children.) That ſad event (which is odiouſly, but fallaciouſly, laid to the charge of *Dancing*) was the proper effect not of the orderly motions of *Herodias* her feet, but of the inordinate ſtrokes of her Affections; her wanton Pride and impious deſpite againſt not ſo much the Perſon as the Doctrine of that holy Man, who never repro-

reproved (that we read) hers or others *Dancing*, (as to the civil Cuſtom of the Countrey or Court) but her adulterous Compliances with *Herod*'s Luſt: *John* was not a ſtumbling-block to her feet, but an eye-ſore to her eyes, and a corroſive to her ears, by his chaſt Monitions and holy Severities.

So *Herod*'s ſudden crumbling into *worms*, may be juſtly urged againſt the Pride and Arrogance of any mortal in God's ſight: but it is miſ-applied againſt the Purple, Thrones and Orations of Princes. In like ſort I believe *Jezebel*'s *painting*, and otherways dreſſing or *adorning* her ſelf, ſet down in that place, to be no more prejudice in point of *ſin*, againſt a ſober, modeſt and ingenuous uſe of thoſe things, than *Leah*'s bargaining with *Rachel* for her Sons Mandrakes was any Charm or Cauſe of her conceiving that night with child by her hired Husband.

Acts 12. 22.

Gen. 30. 15.

If all that *Jezebel*, or other notorious Sinners mentioned in Scripture, did at any time, in order to accompliſh any evil deſign, is therefore to be branded and avoided as a ſin, we may not call a ſolemn Aſſembly or keep a *Faſt*, becauſe *Jezebel* did both, in order to palliate

1 Kings 21. 9.

liate with ſhews of Juſtice and Prefacings of Religion her deteſtable Murther and Diſ-inheriſon of *Naboth*. Nor may we uſe fair words and affable geſtures, becauſe *Abſalom*'s Ambition did abuſe thoſe popular Arts. We muſt not *kiſs* or embrace a Friend, becauſe *Joab* did ſo when he baſely kill'd both *Abner* and *Amaſa*; as alſo *Judas* did when he betrayed *Chriſt*: nay Staves, and Lanthorns, and Torches muſt not be uſed, becauſe they ſometime waited upon that ingrateful Traitor. We may not *weep*, becauſe *Iſmael*'s Treachery did ſo when he intended to ſlay *Gedaliah*. In all which caſes the Deſigns were apparently wicked and baſe; yet are not all thoſe concomitant Actions ſuch, much leſs theſe here recorded of *Jezebel*: whoſe aim (certainly) was not any allurement, but a defiance and affront to *Jehu*, ſhewing how little ſhe was terrified by his Preſence, Power, and Succeſs, at which ſhe appeared neither dejected nor deformed, after the manner of thoſe ſqualid Suppliants, who poorly and pitifully ſtoop below themſelves to beg their Lives; which ſhe ſcorned to do, by any the leaſt diminution or abatement of her wonted

2 Sam. 15.

Joh. 18. 3.

Jer. 41. 6.

Grandeur,

Grandeur, Glory, or Splendour. As the mentioned Circumſtances receive no Credit or Honour by *Jezebel*'s name, ſo nor any Diſparagement, ſince different minds make the difference of manners: Nor is it ſtrange for the wicked to do the ſame things that worthy Perſons do to diverſe ends.

OBJECTION III.

Other places of Scripture urged againſt painting the Face.

BUT *Painting the face* (good *Madam*) is mentioned in two other places of Scripture, as the practice of lewd and wicked women, and juſtly falling not only under the reproach of the Prophet and all Holy men, but under God's diſlike and diſpleaſure, who not only abhorrs to ſee the deformities of our Hearts, but alſo of our Looks and Outſides, when they are altered by any art from what God and Nature have made them, whoſe Works muſt needs be beſt, and beyond man's amendment. You ſee *Ezek.* 23. 40. how with a ſacred taunt and Irony the Spirit of God reproves the Jewiſh Church in her Ezek. 23. 40.

her Lewdneſs and Apoſtaſie: *Lo, they come for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments, and ſateſt in a ſtately bed, with a table prepared before it.* So
Jer. 4. 30. Jer. 4. 30. *Though thou clotheſt thy ſelf with crimſon, and deckeſt thy ſelf with ornaments of gold, though thou renteſt thine eyes* (or *face*) *with painting; in vain ſhalt thou make thy ſelf fair*, &c.

By which expreſſions, alluding to the cuſtoms of thoſe times, the Lord ſeems extremely to blame and abhorr thoſe practices there mentioned, among which that of *Painting* is expreſſed.

ANSWER.

IF theſe places be all the ſtrength your Ladiſhip can produce from Scripture againſt any *colouring* of the *face*, or helping of the *complexion*, becauſe this, as other uſual ways of comely, curious or ſtately Adornings, are there mentioned as the practices of wanton and imperious Women; yet your Ladiſhip will not hence conclude, That only ſuch Women did then uſe thoſe things, who are always ſo cunning as not to render themſelves notorious by any ſuch outward differences from grave and

and ſober Women (as they ſay the common Curtiſans of *Rome* are commanded to do, for diſtinction ſake:) but rather you muſt conclude, That wanton Women did caſt themſelves into the ſame outward Mould or civil Garb and Faſhion wherein Perſons of Honour and good Repute appeared, not with more Beauty, State or Comelineſs, than with Chaſtity, Gravity and Vertue. For ſin is generally ſo apiſhly crafty, as to hide it ſelf under the Colours and Masks of Goodneſs and Honeſty; as well knowing that it is not only deformed, but very fulſome, if it appear impudently like it ſelf.

Beſides, if your Ladiſhip thinks the ſharp Stile of that place ſtrikes ſo ſeverely againſt all *Painting* and *Complexioning* as a Sin, why may you not alſo by the ſame ſeverity deſtroy and diſallow all other things there expreſſed in that ſame Tone and Tenour? as *dreſſing* and *decking* your ſelf *with* any coſtly and comely *ornaments*, all *ſweet perfumes*, all *ſitting on rich and ſtately beds, with tables before them*, &c. From all which I do not find your Ladiſhip or others do abſtain, either as to your Perſons or your Houſes; who yet with great

great eagerneſs ſingle out and hunt to death that one particular there mentioned, of *painting the face*, which ſeems to have no worſer marks on it than the reſt of the Herd or Company, which you are content to ſpare and preſerve for your uſe.

But (*Madam*) it is unworthy of your Candour and Diſcretion thus to rack and disjoint Scriptures, whoſe ſence for the moſt part is not to be taken in the broken parts and ſevered or diſtracted limbs, but in the juncture and intireneſs of the whole Diſcourſe, which ſhews the ſcope and deſign of the Spirit of God; which is not either to condemn or commend every particular mentioned in the procedure of any place, where yet the main deſign is to commend or condemn ſomething there eminently propoſed, and chiefly aimed at.

Luk. 16. 8. We read our Saviour Chriſt *commending* the providence and ſelf-preſervation of *the unjuſt ſteward*; but not his falſity and injuſtice: which yet is there brought in as the fraudulent method of this worldly wiſdom and forecaſt. So Gen. 27. *Jacob* by his Mother's craft and impoſture obtained the Bleſſing from his cheated

cheated and aged Father beyond any revocation; yet the ſiniſter arts there uſed are not to be imitated or approved, however the deſire of a paternal Bleſſing (which was then ſolemn and Sacramental) might be as commendable in him, as the undervaluing of it was a prophane temper in *Eſau*. If commendable ends do not juſtifie evil means in any, no more may evil ends in ſome blemiſh the uſe of lawful and permitted things in others, who apply them to ſober and good ends. Rom. 3 8.

Theſe places are very general and looſe Arguments to condemn all ingenuous Arts and Helps of *Handſomneſs*, either to the *face* and other parts of the body, or to the adorning of civil State and Majeſty. Nor do they any way amount to ſo much as a poſitive Law, either Ceremonial or Political, ſuch as thoſe were againſt *linſie-woolſie garments*, *ſowing with diverſe ſeeds*, *abſtaining from ſwines fleſh*, and other Beaſts, Birds, or Fiſhes, which yet in their nature are not *unclean* or unlawful. Levit. 19. *Chap.* 11. Acts 10. 15.

How much leſs can your Ladiſhip or any other, by the Chymiſtry of your Wits, extract from theſe places any drop

drop or quinteſſence of a moral command which ſhall be ever binding to the Conſcience, as from ſin?

Truly, I cannot but believe that the moſt holy God, who hath not been wanting to reveal his whole will to his Church in his written Word, ſo far as is neceſſary for Faith and good Manners, who even in very ſmall matters gave an expreſs Law to the Jews in things leſs pleaſing to him, not in their Nature, but in their Uſe or ſignificancy among the Jews, ſuch as were, the *not cutting the corners of their heads and beards*, the *not ſeething a kid in its mother's milk*, the *not cutting down fruit-trees in a ſiege*, the *not taking the old bird with the young*, the *not leaving their excrements uncovered*, &c. I cannot (I ſay) but believe that this gracious God would either in the Old or New Teſtament have poſitively and expreſly forbidden all ſuch additionals to *Beauty*, or helps to *Handſomneſs*, both as to the *face* and other parts of the Body, if they had been in the Uſe and Nature of the things as abominable to him as Idolatry, Theft, Lying, Murther and Adultery; which ſome men have paſſionately, but very impotently, pretended.

Lev. 19. 27. Deut. 14. 21. 20. 19. 22. 6. 23. 13.

Certainly

Certainly his Goodneſs would not in a Caſe of *Sin*, and ſo high a Sin as ſome clamour this to be, have only made ſuch oblique and general Reflections upon it in this and other places, not as a thing any where forbidden, but only as a general Cuſtom, uſed by many, and abuſed by ſome; not perſtringing the Nature of that more than other things there mentioned, but only ſetting forth how far vain and vicious minds were prone to abuſe thoſe things to God's diſpleaſure, which vertuous minds (no doubt) did according to the Modes and civil Cuſtoms of the times and places uſe ſoberly, without any Offence to God or man.

Who doubts but Queen *Eſther*, a devout and gracious Woman, might lawfully uſe, as we read ſhe did, all thoſe *Purifications* appointed her? that ſhe applied to her advantage all the Attractives of ſweet Unguents and Perfumes, of coſtly Raiment and Beautiful Colours, of rich and accurate Dreſſings or lovely Adornings, ſuch as were uſual to the *Perſian* Delicacy, Softneſs and Luxury, hereby to win and confirm more the King's Affection and ſenſual Love to her? Her uſing all theſe was Eſth. 2. 12.

ſo

ſo far from being her ſin, that it had been ſo far a ſin not to uſe them, as ſhe had rather tempted God than pleaſed him, by neglecting to uſe thoſe means which might (moſt probably) in ordinary Providence conduce to thoſe great and good ends which her holy, chaſt and charitable Heart intended to God's Glory, and the Church's Good.

Gen. 24. 30. We read *Rebekah* (in the primitive Plainneſs and ſhepherdly Simplicity of thoſe times) accepted Bracelets and other Ornaments to be put on her Arms, Neck and Ears, without any Diſparagement to her Virgin-modeſty: ſo Pſal. 45. 9. *Solomon*'s chief Wife and Queen, *Pharaoh*'s *daughter*, turning Proſelyte, is brought in as a Type of the Church of the Gentiles eſpouſed to Chriſt, and adorned with all princely Riches and coſtly Curioſities, that *the King might take pleaſure in her beauty.*

That good and lawful things, both in Nature and Art, have been and daily are abuſed by evil minds to evil ends, is no doubt or wonder, ſince wherever God hath his hand, the Devil ſeeks to ſet his foot: and in that ſence or aſpect both the things themſelves, and the abuſive uſe of them, may be branded

branded with marks of God's diſlike. But this rather juſtifies and approves the ſober and honeſt uſe of them, as the right end of God's Creation and Donation for man's uſe. Our Lord *Jeſus* bidding us *beware leſt our hearts be overcharged with eating and drinking*, and his Apoſtle forbidding us *wine wherein is exceſs*, alſo unlawful dalliances *in chambering and wantonneſs*; yet they do not hereby deny the lawful and loving *ſportings of Iſaac with Rebekah*, or the *rejoycings with the wife of ones youth*, or the moderate uſe of meats and drinks, even to a feſtival Mirth and ſatiety of Wine; which Chriſt's Preſence and Bounty at a Wedding-feaſt, ſupplying, by a miracle, great quantities of excellent and inviting Wines, (*after men had well drunk*) to an holy ſuperfluity, do ſufficiently vindicate, as allowed to Chriſtians, notwithſtanding the moroſe and Cynical ſeverity of ſome Spirits.

Luke 21. 34. Rom. 13. 13. Gen. 26. 8. Pro. 5. 18. John 2.

The Jews are indeed blamed for their unſeaſonable Gluttony, and Epicurean Profaneneſs, under the Reproaches of *joy and gladneſs, ſlaying of oxen, killing of ſheep, eating of fleſh, drinking of wine, and ſinging to the viol; Which*

Iſa. 22. 13.

Ver. 14. *iniquity* (ſaith God) *ſhall not be purged from them till they die.* Yet were not theſe things in themſelves unlawful, but therefore evil becauſe unſeaſonable, and uſed by unſanctified and impenitent Hearts, then when God *called for faſting and mourning, for ſackcloth and aſhes:* which outward forms and ſigns of Penitence and Humility there required, are yet otherwhere taxed and highly blamed, when they were but the masks and vizards of Hypocriſie; as in *Ahab* and other Jews.

Iſa. 58. 3, 4, 5.

If we ſhould therefore think all things unlawful to be uſed, becauſe they have been, or are abuſed, (which is a moſt pitiful piece of vulgar Sophiſtry and ſuperſtitious Fear) the Devil's and wicked mens Incroachments, would wholly abridge us of all God's Bounty and Chriſtian Liberty. How have the Sun, Moon, and Stars; yea, almoſt every Creature, on which are any remarkable Characters of the Creatour's Goodneſs and Glory (in their Beauty and uſefulneſs); how (I ſay) have they been raviſhed and abuſed by Idolatry or other ſenſual exceſſes? Yet muſt not wiſe and good men be therefore wholly divorced or eſtranged from them;

them; which were as fond and irrational a part of Superſtition, as to forbear to eat Beef and Veal, or their Sawces, Garlick and Onions, becauſe the *Egyptians* worſhipped the Oxe and thoſe herbs, as the *Jews* did their *golden Calf* after that example. Upon this principle all muſt abſtain from marrying, becauſe ſome Husbands and Wives have adulterouſly profaned that holy *Covenant*, and broke the Vow of God which was upon them. Mal. 2. 14.

We ſhall never be able to reconcile the claſhings and diverſities of the Scripture-ſtile and expreſſions, ſometime complaining of, otherwhile commending the ſame things, unleſs we diſtinguiſh of the ſame things in their ſeveral uſes and abuſes, as it were into their croſs and pile, their day and night, according as the mind of the uſer or abuſer either lightens or darkens them.

For you cannot but read in *Ezekiel*, That God (on the other ſide) ſets forth his tranſcendant Favour and Bounty to the Church of the *Jews* under all thoſe names and notions, by which either a fond Parent or an amorous Suitor are wonted to expreſs their Loves to any Daughter, or Spouſe and Miſtreſs; by Ezek. 16. 9, 10, 11, 12.

beſtowing on them all the accompliſhments and treaſures of amorous Delicacy, as ſweet *waſhings*, *anointings*, *clothings with embroidery*, *ſilk*, *fine linen*, *forehead-jewels*, *ear-rings*, *bracelets*, *necklace*, *crown*, works of *gold and ſilver*, precious in nature, (at leaſt in humane eſteem) and rare for art or workmanſhip: by all which additional Beauties proviſion was made to hide Deformities, ſupply Defects, and ſet off the Comelineſs as of other parts of the Body, ſo of the *Face* alſo:

Which is the chief Theatre, Throne and Centre of *Beauty*, to which all outward Array is ſubſervient; every part of the Body ſtudying as it were to pay (by adorning it ſelf to its beſt advantage) ſome tribute of Comelineſs as an homage to the *face:* which is not only the Queen and Sovereign of humane and viſible *Beauty*, but the Regent and Directrix of the whole Body's Culture, Motion, and Welfare.

In that place then of *Ezekiel*, your Ladiſhip ſees the rich Cabinet of Feminine Ornaments, and *additionals of Beauty*, ſet forth as the fruit of Divine Munificence, and this under the Character or Teſt of God's approbation; who as he

he hath made all theſe things (both for their Subſtance and Accidents, their Matter and their Forms, their Maſs and their Colours) good in their nature or kind; ſo, as to their uſe, he hath fitted mankind with Invention, Knowledge, Fancy, Skill, Curioſity and Art, many ways, to apply and improve them: which is alſo a good gift of God, and peculiar to mankind, unto whom God hath thus manifeſted, both by nature and art, his ſpecial Love and Indulgence, inviting them, by an holy uſe of his Bounty, to praiſe and ſerve him, as his Children, with all faithfulneſs and chearfulneſs, even in this valley of Mortality, which is the Church's continual Infancy, and a Chriſtian's momentary Minority.

Nor do we find the *Jewiſh* Church blamed there, or elſewhere, for uſing and enjoying all theſe Divine Donations, even to the Renown of her *Comelineſs*, and to a perfection of *Beauty*; but only for that ſelf-pride and pomp which drew her to truſt in her Riches and Comelineſs, ſo as to ſeek other Lovers, and play the harlot againſt God.

OBJECTION IV.

Urged againſt all ſuperfluous Ornaments of Women, and ſo againſt Painting.

BUT we read the ſame God, in the Third of *Iſaiah*, with diſpleaſure reckoning up thoſe many Arts and Inſtruments of Dreſſing and Adorning, which either Ingenuity and Civility, or Delicacy and Luxury had found out, and faſhionably uſed to gratifie the Curioſity, Pride and Petulancy of the Women of *Jeruſalem*, only with thoſe additional Ornaments which do not pretend to be natural, as all *Paint* and *Complexioning* doth; wherewith we may very well conclude God is much more diſpleaſed, than he is with any of thoſe things which were but profeſſedly artificial Additaments to Nature, and not Counterfeits of Nature.

ANSWER.

IF the Lord had a greater Diſpleaſure againſt the uſe of any *colouring* or *complexioning* of the *Face* or Skin, it is ſtrange, that it is not expreſſed in this place, which is the Bill of Womens Ornaments, (and with ſome ſpecial note of diſlike) when, in all probability, the Women of *Jeruſalem* did as much uſe that as any other thing, as more nearly contributing to their *Beauty*; which appears by thoſe other places you formerly alledged. So little reaſon you have to ſuppoſe it more offenſive than thoſe other things here mentioned, that I may better argue, It is not at all offenſive in it ſelf, becauſe not at all here expreſſed, where you think God purpoſely and particularly quarrels with all things that were offenſive in feminine Curioſity: this of *complexioning* being therefore not mentioned, becauſe it may be uſed by many as an Help of Infirmity, without any Pride or Vanity.

But I will not make any advantage of God's ſilence in this particular, but rather anſwer with more Certainty, That God in this place enumerates all

thoſe particulars, not as abſolutely finding fault with or forbidding the uſe of them, but as reproaching the ingrateful Pride and Abuſe of them in thoſe to whom he had indulged ſo many ſuperfluities Therefore the Lord, to prevent any miſtake, firſt gives the account of his Diſpleaſure, *verſe 16. Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes*, &c.

Therefore, that is for their *haughtineſs* and abuſing of God's Bounty in Nature and Art, he threatens to puniſh them, by depriving them of thoſe
Hoſ. 2. 9. things, as he doth otherwhere of *his corn, wine, flax, and oil*; which the Divine Indulgence had afforded, not to pamper wanton and proud minds to rebel againſt God, but to ſerve either natural Neceſſities, or civil Conveniencies, or ingenuous Delights, or modeſt Decencies, or honourable State, as beſitted mankind in their ſociable, orderly and religious living, to their own Content, to others Benefit, and to the Creatour's Glory.

God would not have threatned to deprive thoſe Women of all thoſe things if they had been evil or poiſonous in them-

themſelves; for then it had been a mercy to take them quite away, and a puniſhment to have continued them. Nor is the menace of ſtripping them of all thoſe Ornaments in order to ſcare them wholly from the uſe of them (which are otherwhere, as I ſhewed you, allowed) but to teach them how to prize and uſe them with more Humility and modeſt Piety, as things appointed to far better uſes than to ſerve ſenſual, impudent and impious either Minds or Ends. God aſſerts his right in all theſe (even ſo ſmall *bagatellos* or Toys comparatively) that we may learn to take heed not to miſ-apply theſe, or any other the leaſt of God's Creatures, to perverſe and ſiniſter Ends, of which a ſober and good uſe may be made to God's Glory as well as our own Delight and Content, while we own him in all, and bleſs him for all, even the leaſt help and ornament of life.

It is an undoubted Maxim both in Reaſon and Religion, That the Devil's or wicked Mens uſurpation is no prejudice to God's Dominion or Donation, nor to that right uſe and end of all things which he hath granted to mankind

kind throughout the whole Latitude and Empire of his viſible Works. If all things are therefore vain, ſinful and unlawful, which vain and wicked minds have or do abuſe, what, I pray, will there be left for ſober and vertuous Perſons to uſe or enjoy? They muſt neither eat, nor drink, nor cloath, nor dreſs themſelves to any Decency, Sweetneſs, Coſtlineſs, or Delight. *Tamar*, an Harlot, will dreſs her ſelf with a veil of Modeſty, as well as chaſt *Rebekah*. The wanton and cunning Woman, whom *Solomon* deſcribes ſo to the life, decketh her ſelf to all external Advantages, applieth with all amorous Civilities, *perfumeth her bed* and chamber, pretendeth great Love, offereth her holy Feſtivities and *Peace-offerings*; at laſt wipeth her mouth with great Demureneſs and Sobriety: Yet may we not think all theſe actions are hereby made ſcandalous and unlawful to ſober Women, to chaſt and loving Wives. We may as well forbid the uſe of a *ſtaff* and a *ſignet* to honeſt men, becauſe *Judah* in his blind and extravagant Deſires pawns them as *pledges* of his Love to a Woman whom he took and uſed as an Harlot, not common, but inceſtuous. Youth,

Gen. 38. 14.

Prov. 7.

Gen. 38.

Youth, Riches, Honour, Beauty, Strength, Policy and Eloquence might be all arraigned and condemned before ſuch unjuſt and unjudicious Judges, who would cry down all *uſe* of things becauſe of ſome *abuſes*, which flow not from the Nature of the things abuſed, which are good, but from the malice of the Perſons or Minds abuſing that native good which God diffuſed to every Creature.

Nabal's churliſh Covetouſneſs, *Abſalom*'s beautiful Rebellion, *Achitophel*'s politick Treachery, *Joab*'s valiant Cruelty, *Jehu*'s zealous Ambition, *Tertullus* his eloquent Malice, are all carried upon the Wings or Wheels of God's gifts and framing. Who ſees not that the corrupt hearts of Men oft turn God's ſtreams to drive the Devil's Mill? What Truth ſo glorious which hath not been ſometime ſullied and eclipſed by the ſmoak of the bottomleſs Pit, the Prejudices or ſandalous Imputations of ſome black or foul mouths? On the other ſide, What Errour is ſo rotten and putrid which ſome Oratorious Varniſh hath not ſought to colour over with ſhews of Truth and Piety? It is a great part of calm and ſo-

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ber Wiſdom to reſolve all things into their rational and pure Principles, of which this is one. "That whatever is "in Nature, is good in its kind; That "the Goodneſs of all things in Nature "is reducible to a good end in Rea-"ſon and Religion; That no Perſon "is abridged in a right and holy uſe "of things by another's Abuſe of "them; That the juſt Uſe of things "may be reſtrained, though the Abuſe "calls for Reformation, and the Exceſs "for Moderation; That ſince God "doth not annihilate what he hath "made (as all) good in Nature be-"cauſe of Man's Abuſe of things, no "more have we any cauſe to annull or "deny our ſober Uſe of any thing for "others Petulancy and Abuſe: What "things Vice or Vanity are moſt prone "to uſurp, as to the moſt ſweet, fair "and inviting Delights of Life, no "doubt Vertue and Modeſty may law-"fully challenge, and vindicate to their "Propriety.

We muſt not pull out our *Eyes* becauſe ſome Mens and Womens are, as 2Pet.2.14. S. *Peter* ſays, *full of adultery*; not think Sight and Light unlawful to be enjoyed, becauſe ſome imploy them only to

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Objects of Sin and Vanity: But we muſt the more cautiouſly ſet holy bounds to all our Thoughts, Deſires and Actions, which may have their occaſion and fewel from the Miniſtry of the Eyes, but their Kindling and Flames are from the inward inordinacy of the Heart, where Sin is (as our Saviour tells us) firſt conceived and brought forth, before it is nouriſhed, ſuckled, or ſwadled in the gifts of God, either natural or artificial. Heal that Root and Fountain, there is no doubt but the Branches or Streams flowing either from or to will ſoon be pure and healthful. Whatever God's Indulgence offers us in Art or Nature, ought to put us in mind to ask that Grace of God the Giver, which may give us the right Uſe of all his ſenſible Gifts, ſo as not to hinder us of his Spiritual and Eternal Gifts. Mar. 7.21.

Thus have I (good *Madam*) with all Plainneſs, Freedom and Integrity, furtheſt from any thing of Fallacy and Sophiſtry, anſwered, as I could, what you were pleaſed to urge from Scripture-inſtances, which obviouſly mention *painting* or *colouring* the *eyes*, among other cuſtomary Ornaments of thoſe times

times and places, but with no token of God's diſlike as to that particular, more than of other wonted Adornings of the Head, Face, and the reſt of the Body, whereof your Ladiſhip makes no ſcruple, as to any ſin: So that whatever frown may ſeem to be in the face of the words, doth fall only on the *Abuſe* of that, as other things, to ſinful Exceſſes and inordinate Satisfactions, beyond the bounds of Civility, Modeſty and Honeſty. But this doth not amount to the force of any poſitive Command forbidding the uſe of that and other *helps to handſommeſs*: nor doth it import any diſlike of outward *Comelineſs*, when joined with Humility and Holineſs, conform to the Divine Mind, or Will; which muſt be the only touchſtone of Sin, and teſt of Conſcience, wherein no great curioſity is neceſſary to diſcern God's meaning as to things importing Sin or Duty.

Which are (I think) always ſet forth in the holy Scriptures, not by dubious Reflexions, oblique and obſcure Intimations, but by ſuch clear direct Precepts, and authoritative Sanctions, (in ſome place or other) as becomes the Majeſty of the King of Heaven, and

and is moſt proportionate to the Dimneſs and Infirmity of humane Underſtanding; who ſhall never be charged for that as a *ſin*, which he could not either by innate Principles of moral Light, or by Scripture-preſcripts evidently ſee to be ſuch. Nor is there almoſt any thing of groſs Impiety, which doth not diſcover to us its Offenſiveneſs againſt God by that Check, Regret, and Diſguſt which it oft gives to our ſelves, either before, in, or after the Sin done: which, I believe, this never did or doth to any modeſt and judicious Uſers of it, unleſs they be more ſcared and guided by the *Ignis fatuus* of popular Superſtition, than the clear and conſtant Light of true Religion, which moves not by Fancy and Opinion, (as Puppets do with Gimmers) but by Reaſon and Divine Revelation, as the Body doth by its living Soul.

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OBJECTION V.

Painting the Face againſt the Seventh Commandment forbidding all Adultery.

BUT, *Madam*, I have been informed by ſome Divines and other godly Chriſtians, That all *painting* the *Face*, or *adding to our handſomneſs*, in point of *Complexion*, is directly againſt the 7th *Commandment*, which forbidding to *commit Adultery* with others, as the higheſt Aſcent or Degree of Sin in that kind, doth alſo forbid all Means and Occaſions, either neceſſarily tending to, or ſtudiouſly intending, that evil End; all leading others, or expoſing our ſelves into Temptations of Amorous Folly, by adding to our *Comelineſs*, then, when either God in our Formation, or Age and Infirmity, have brought us, as it were, into the ſafer Harbour or Retreat of Deformity, either natural or accidental. What folly is it to ſeek to rig up our crazy Veſſel, or to expoſe our ſelves by art on new hazards, by putting out again to that tempeſtuous and

and (oft) naufragous Sea, wherein youth and *handſomneſs* are commonly toſſed with no leſs hazard to the Body and Soul too, than S. *Paul*'s Voyage was to the Lives of himſelf and his Company? Acts 27. What true-hearted *Iſraelite* would have returned back to *Egypt*, when God had brought them out into the Wilderneſs, whoſe Barrenneſs was compenſated with Safety and God's Society; as *Egypt*'s Plenty was corrupted with Servility, Luxury and Idolatry? *Deformities* may be as great Bleſſings to our Souls, as Bolts and Bars are to our Houſes; which keep Thieves not only from rifling, but from attempting thoſe that are thus fortified with leſs-inviting Looks.

Beſides, If all *Adultery* and *adulterating arts* (as injurious to others) by the Rule of Equity and Charity are forbidden to us, how much more any ſuch Plots and Practices as tend to a *Self-adulterating*, while we diſguiſe and alter our *Faces*, not only as to God's and man's Aſpect, but even as to our own? ſo that we are not what we ſeem to be to our ſelves; and being once altered by Art from what is native, we muſt look for another Face, before we can find or ſee our ſelves in that glaſs which

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at once flatters, upbraids and deceives us, while it repreſents our Looks other than God hath made them and us: whereas the wiſe Creatour hath by nature impreſſed on every *Face* of Man and Woman ſuch Characters either of *Beauty*, or Majeſty, or at leaſt of Diſtinction, as he ſees ſufficient for his own Honour, our Content, and others ſocial diſcerning or difference, whereby to avoid confuſions or miſtakes; ſo as there ſhall not need any further additionals of Art, which put a kind of *Metamorphoſis* or fabulous change on God's and Nature's work, whoſe Wiſdom and Power (yet) purpoſely (no doubt) orders ſome to be leſs *well-favoured*, that they may be as Foils to ſet off the *Beauty* he beſtows on others; as we ſee Leaves are to the brighter Flowers, or Clouds to the Stars. Thus he makes black Night to commend the lightſome Day, the Winter's Horrour to double the Summer's welcome Sweetneſs and Serenity. So that in that variety which God hath choſen to ſet forth his nobleſt Creatures in (which are after his own Image) even mankind, (in a kind of checquer-work of ſome *handſome* and others *unhandſome*, ſome pallid and o-

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thers ruddy) every one (I think) ought to content themſelves with that *Colour* and *Complexion*, as well as *Feature*, which God hath given them, not only in order to their particular ſubſiſting, But as to the general Symmetry of his Works; in which he hath (as skilful *Painters* do in their Pictures) ſet forth his more quick and lively Colours (which are in ſome *Faces*) by thoſe deep and darker Shadows which are in others. If the moſt accurate Pencils were but Blottings which preſumed to mend *Zeuxis* or *Apelles* works; who may preſume to add any thing where God hath put to his laſt and compleating Hand, which is both able and wiſe to do what he ſees beſt?

ANSWER.

ANSWER.

I Moſt willingly grant that the ſame pure and perfect God who hath forbidden all evil Ends, or Sins of the ripeſt Age and higheſt Stature, hath alſo forbad all means deſired by us to thoſe Ends, as to the Immotality and Perverſeneſs of the Agent's Mind and Intent, whoſe firſt Fancies and moſt infant Conceptions of ſin are ſinful, if deſigned, approved, or delighted in; notwithſtanding he hath no power either to act, nor yet any matter whereupon to work, for the accompliſhing or carrying on of his ſin, but only from the Power, Bounty and Goodneſs of the Creatour, who *is good in all his works:* though we have evil hands or eyes, yet doth not God tempt us to evil, by giving us thoſe good things which we abuſe to ſin by the Inordinateneſs of our Minds, more than the Activity of our Hands or outward Enjoyment?

It is indeed a great Truth your Ladiſhip urges, but very little to your purpoſe, as I conceive; yea it makes directly againſt you. For if it be (as it is confeſſed) moſt unlawful to abuſe good

good things to evil ends, or to gratifie any Deſire in order to violate God's expreſs Command: then where the Heart is upright, without any ſinful warpings as to Piety, Purity, and Charity, it muſt follow, That the uſe of any thing God hath made and given to mankind muſt needs be good and lawful, both in Nature and in Art. Neither Nature's Bounty, nor the Additions of modeſt and ingenuous Art can be blamed, or ſo much as queſtioned, where the Heart is ſound and honeſt; as in thoſe Loves or Complacencies whoſe *Chaſtity* uſeth all kinds of ingenuous *Elegancy*.

If nothing can be materially evil, either in Nature or in Art, but only as related to the inordinacy of the Mind, Will and Intent of a voluntary and moral Agent; it muſt neceſſarily follow, That as to the uſe of *Colour* and *Complexion* to the *Face*, there can be no evil in it as againſt the VII^th^ *Commandment*, where no *adulterous*, *wanton* or evil Purpoſe is harboured in the Soul of thoſe that uſe it, but it is (as all things ought to be) kept within the bounds of Piety to God, Purity to our ſelves, and Charity to our Neighbours. Which

holy

holy Limits must be precisely set, as in the use of this, so of all other Ornaments and Enjoyments afforded us by the Creatour's Indulgence in Nature, which are as prone to be abused to *Adulterous* Incentives as this; yea far more, as being more inviting: yet are they not forbidden to be used or enjoyed, but only confined to honest, pure and holy ends; not only the last and highest, of God's Glory, but also those of the Creature's Life, Health, Delight and Chearfulness.

That in many Countries, and almost in all Ages, something which your Ladiship would call *painting* or *complexioning*, as Washings, Anointings, Fomentations, Tinctures and Frictions, *&c.* have been used by very sober, chast and vertuous Persons, both Maids, Wives and Widows, I think your Ladiship is not so uncharitable as not to grant; since even whole Nations (not only the *Jews* of old, but Christians also) have and do at this day by customary and civil Fashions use it, without any Reproach, Scruple or Scandal of Sin, any more than it is to wash their Faces, to comb their Hair or to braid it, to anoint their Heads and Faces, to perfume

ſume their Clothes, *&c.* which things do neither neceſſarily tend, nor are ſtudiouſly intended to any ſinful end.

The *Greek* Churches generally, and moſt of the *Latin* Caſuiſts (as I have heard from Learned Men and Travellers) do allow even this *complexionary art* and uſe of *adorning*, by ſome light *Tincture*, the *Looks* of Women eminent for Vertue, Modeſty, Piety and Charity, when they are not recluſe or Votaries: And yet even theſe are not denied (as I ſuppoſe) thoſe things which may innocently pleaſe themſelves even in their Retirements; where every one is yet a Theatre and Society to themſelves, and cannot willingly live at any odds with their *Looks*, or diſlike of themſelves.

Some uſe theſe helps who are rarely ſeen of any men; others of none but their Husbands, in reference to whoſe honeſt Satisfactions, they uſe theſe cuſtomable *Adornings* of the Country as a Teſtimony of their Love and Reſpect, beſides as an Attractive or Conſervative of their Affections, which never receive greater Checks than when they meet with any Object that repreſents either ſordidneſs, negligence or undervaluing.

Your

Your Ladiſhip cannot think it unlawful for Wives to pleaſe and gratifie their Husbands, no leſs by quickning their *Complexion* than by hiding any other Defect and Deformity, or uſing ſuch ways of Sweetneſs, Neatneſs and Decency (which are potent Decoys to Love) as may beſt keep their Husbands from any Loathing or Indifferency, alſo from any Extravagancy.

To which end I have heard, that S. *Auſtin*'s Civility allowed thoſe feminine *Ornaments* and *Elegancies* of fine Clothes, Sweets, Dreſſes and Anointings to Wives, or ſuch as would be Wives, as far as the limits of chaſt and conjugal Love extended. All which S. *Jerom*'s rigour (who, they ſay, more loved than favoured our Sex) would leſs approve. Sure if lewd and wanton Women find the uſe of ſuch *Adornings*, to be advantageous to vicious ends, (which make all things ſo applied unlawful) I ſee no cauſe why ſober and modeſt Women ſhould deſpair, or be denied to turn them to a better uſe and honeſter account; ſince they are as apt for the one as the other, and fall as much under the Power of good as evil Minds to have them.

If

If that Oracle hold true (as it muſt, becauſe Divine) in all things of free and indifferent natures and uſe, (that is, upon which no reſtraint of God's ſpecial Command is laid; as none is upon the Churches Chriſtian in outward things) That *to the pure all things are* Tit. 1. 15. *pure*, and, That *nothing is unclean* (that Rom. 14. is, morally and ſinfully) *in it ſelf*, as 14. the bleſſed Apoſtle was *perſwaded by the Lord Jeſus*; theſe will include, in their large Circumference, what-ever is uſed to advance the *Complexion*, or hide the Defects of the *Face*, as well as any other parts of the Body, both as to the Nature of the things uſed, and the Conſcience of thoſe who purely uſe them: ſince we ſee that the higheſt Abuſe of God's Creatures to Idolatrous Services and Sacrifices (which was the moſt provoking Sin) did no way prejudge or hinder the Liberty of a Believer to eat or drink of thoſe things to far different Ends. As there was no Idolatry in eating things offered by others to Idols, if there was no regard 1 Cor. 10. to the Idol, whoſe it properly was not, 25, 27. but to God, whoſe rightly it was; ſo nor can I ſee any *Adultery* in the uſe of thoſe helps to *handſomneſs*, where there

is no *adulterous* Intent or evil Thought in the Heart, whoſe prime motor or ſpring (as to its end and purpoſe) being ſet true to the meaſure of God's Will, the outward wheels, motions and indications cannot go amiſs; ſince *the end* 1 Tim. 1. 5. *of the command* in that, as in all things, *is a pure heart, faith unfeigned, and a good Conſcience.*

What your Ladiſhip objects, That the Uſe of any *artificial Beauty* may be an Occaſion to another's Sin, a Snare and Temptation to them: Truly ſo may all outward *Adornings*, (which have ſomething in them of a complaiſance and takingneſs) yea and the moſt innocent *native Beauty* may be made a Bait to the Devil's Hooks: Yet do I not think your Ladiſhip will therefore either deform your *Beauty*, or not both own, eſteem and improve it to your civil advantages; elſe in vain had *handſomneſs* been given by God as a favour to ſo many ſober Women, who were as conſpicuous for their *Beauty* as their Vertue, being every way compleatly *lovely*, like *apples of gold ſet in pictures of ſilver*: Such were *Sarah*, *Rebekah*, *Eſther*, *Job*'s Daughters, *&c.*

Thus I have (I hope) anſwered the

Weight

Weight of your Ladiſhip's Argument drawn from the VII. *Commandment*, which forbids only the *Abuſe* of things by depraved and adulterous minds, not the *Uſe* of them to ſober and civil Ends.

As to the Wit of it, which makes all mending the *Complexion* or *Looks* of our *Faces* to be a kind of *Self-adultery*, a *Metamorphoſis* of God's work, a confuting of his diſtinctions ſet upon his Creatures, a re-kindling the fire which God hath quenched, and adventuring again into the ſtorm whence one is happily eſcaped, *&c.*

My firſt Anſwer is, That it is hard to extract one drop of Spirits or quinteſſence of Reaſon and right Argumentation (as to point of Sin, and ſtating the Conſcience) from many handfuls and heaps of Rhetorical Flowers and parabolical Alluſions, which are but light Skirmiſhings, and not ſerious Contendings in Matters of Religion: Such Sparks and Flaſhes of Oratory (which are the main ſtock and ſtrength of moſt Oppoſers in this caſe) are rather like the Hedge-creeping Light of Gloeworms, than that Celeſtial Vigour of Divine Truth, whoſe Beams have a

ſtar-like Sublimity, and Conſtancy of ſhining.

As to the Change and Alteration which is odiouſly called a *Self-adulterating*; 'Tis true, there is ſome little change of the *Complexion* from a greater degree of pallor to a leſs, poſſibly to ſome little quickning of Redneſs; yet not ſo as to make any greater change on the *Face* or *Cheeks* than is frequently made by the Bluſhings of thoſe that are of moſt modeſt Looks and tendereſt Foreheads. This makes no more a new *face* or Perſon, (ſo as to run any hazard of confuſion or miſtake) than uſually befals Women in their Sickneſſes and ordinary Diſtempers, incident both to ſingle and married Perſons; who ſometimes appear pallidly ſad, as if they were going to their Graves; otherwhiles with ſuch a roſie Chearfulneſs, as if they had begun their Reſurrection: ſo that this artificial Change is but a fixation of Nature's Inconſtancy, both imitating its frequent Eſſays, and helping its variating Infirmities.

Nor doth all this ſo terrible a Change amount to more than a little quickneſs of *Colour* upon the Skin; it al-

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ters not the Substance, Fashion, Feature, Proportions, Temper or Constitutions of Nature; which is oft done, or at least endeavoured by several applications, both inward (as to Physical Receipts of all kinds) and outward, by more gross and mechanick Arts, which strive by many ways to conceal, cover and supply Nature's grosser Deformities and Defects, even as to the very Substance of Parts, no less than to the *additions* of *borrowed ornaments*. Thus the Baldness, Thinness, and (as both Men and Women think) the Deformity of their Hair, is usually supplied by Borders and Combings; also by whole *Peruques* (like artificial Skulls) fitted to their Heads. Some highly please themselves in those artificial Eyes, Hands, Legs, Noses, Teeth and Hair, which make up those breaches of the Body, which Age or Sickness, or other Accidents, have occasioned, either to the Inconveniency of motion, or the Deformity of their *aspect*. How many both Men and Women, who pretend to high Piety and Strictness, do (yet without any Scruple) by a thrumm'd Stocking, a bumbast or bolstered Garment, by iron Bodice and high-heel'd Shooes, en-

deavour to redeem themſelves from that may ſeem leſs *handſome*, and (vulgarly) ridiculous or antick; levelling hereby the Inequality of crooked Backs and crump Shoulders, ſetting up one Foot parallel to the other, filling out the Leanneſs of their dwindled Legs, and the like? Wherein Art ſtudiouſly and ſpeedily either encounters Nature's Enemies, or fortifies its Out-works againſt all Aſſaults, or repairs its Breaches, and every way kindly comes in as its Second and Auxiliary to aſſiſt it againſt all Infirmities original or accidental.

Yet this Quantitative *Adultery*, which by ſuch patching and piecing of the Body makes far more groſs Alterations and ſubſtantial Changes of Nature, your Ladiſhip and all Perſons of ſound Senſes do allow in their daily uſe, (as much as the *Romans* did *Julius Cæſar*'s wearing of a Laurel Coronet, to hide the Baldneſs of his Head) without any Reproach to any ones Honour, Chaſtity or Piety: yea, how many grave and godly Matrons uſually graff or reimplant on their now more-aged Heads and Brows the Reliques, Combings or Cuttings of their own or others more youth-

youthful Hair? Whence the Weakneſs and ſelf-confuting Invalidity of this flaſh or flouriſh againſt all Uſe of *Art* to the *Face* appears; as if there were more *adulterating* in *Colours* than in Features, in Quality than in Quantity, in a little *Tincture* than in ſolid Compoſures. Truly (*Madam*) a Smile or Silence were the beſt and juſteſt Confutation of ſuch partial Allegations, which allow the greater, and yet ſcruple the leſſer Changes.

Nor is there more Solidity as to matter of Sin or Conſcience in the other popular Terrour, of adulterating God's and Nature's Workmanſhip to his Diminution and Reproach: For ingenuous Artifices, honeſt Applications and civil Alterations to the advantages of humane Nature, as ſingle or ſocial, in things placed under our natural Power, and left free as to our religious or moral Power, (that is, where no Divine Prohibition intervenes) theſe are no more to be called or counted any adulterating of God's works, or reproach to his Power and Wiſdom, than it is to dye Woollen, Linen or Silk, out of their native ſimplicity; or to waſh that Scurf and Filth off which riſeth

naturally from our Bodies by Sweating or Evaporation; or than the polling of Mens Hairs, and trimming of their Beards, or paring their Nails, which ſuffers not Nature's Excreſcencies to run out to that Horrour and Uncomelineſs (like *Nebuchadnezzar*'s when he had run long at graſs) to which they would grow; where Art (we ſee) doth daily turn, according to the ſeveral Fancies and various Faſhions of Times and Countries, thoſe things which are but excremental, to be *ornamental* to our Bodies.

The ſame Sarcaſm of adulterating Nature may be as juſtly uſed againſt all ſweet ſmells or ſcents applied to our Hair, Clothes, Bodies, or to our Breath; not only as a Delight, but as a Remedy to the native Rankneſs or Offenſiveneſs which ſome Perſons are ſubject to both in their Breath and Conſtitutions; which not to cure or alter by Art, is to condemn ſuch Perſons (otherways not ill Company) to Solitudes, by reaſon of thoſe ill Savours, which make them fitter for Cells than for Society. How impertinent and ungrate muſt that Superſtition be, which out of a needleſs nicety of offending the God of Nature, (by

(by altering any Characters or Impreſſions he hath ſet on our Bodies, in Colour, Favour, or Feature,) dreads to uſe even thoſe Helps and Remedies which both God and Nature have prepared and liberally offered to our both civil and religious uſe of them; not more to our own Pleaſure and innocent Advantages, (beſides others ſocial Content) than to the Glory of God? So far is the Uſe of ſuch Helps from any Detriment or Diminution to the Creatour's Glory or Work; who oft ſuffers Nature in its ordinary road or track to erre, or fail of thoſe proportions which are moſt perfect and agreeable, purpoſely to incite and exerciſe thoſe gifts of Art and Ingenuity, which God hath ſuper-added in reaſon to Mankind, above all thoſe ſecond Cauſes and Effects which are moved by more blind Inſtincts and confuſed Impulſes. Nor is the Wiſdom, Power and Goodneſs of God leſs manifeſted at the ſecond hand by humane Operation upon, and Alteration of ſome Works of Nature, than in the firſt Productions of things: yea, that rational Empire, Liberty, Diſpoſe and Uſe wherewith God hath inveſted Mankind over all his Works, in

the Inventions of Art and Manufacture, doth more magnifie and ſet forth the Munificence and Indulgence of God, than that Subſtance and Subject-matter which he offereth to us, as to other Creatures, in all thoſe things whoſe groſſneſs and confuſions are only to be poliſhed, diſtinguiſhed, improved, and diſpoſed of by the Art and Induſtry peculiar to man: wherein if children of the World and Darkneſs are ſo polite, ingenious and induſtrious, in order to obtain evil ends; how much more may the Children of God uſe their Father's Liberality in order to their own and others honeſt complacencies and compleatings?

Certainly, True Piety permits us to pay an Honour, Love and Reverence to our ſelves, as well as to others; and to our Bodies, as well as to our Souls: Nor is the *face* more to be unconſidered or neglected than other parts of our Bodies; which we generally either protect from Injury and Contempt, or ſupply their wants, or help in their infirmity, by what-ever Art and Means we can learn to be proper for their Relief, without any fear or ſuſpicion of Sin.

As to the Jealouſie of baiting a-new the

the Devil's hooks, or leading our ſelves and others into freſh temptations, when Women ſeem to be in point of *Beauty* faded and almoſt out of date; as to the fear of raiſing up new ſtorms, when the amorous tempeſt of youth is well allayed; Truly theſe are as Babies or Children, rather pretty than ſtrong Objections, and are then eaſily anſwered and fully confuted, when the Heart meditating no miſchief yet ſtudies *comelineſs*. The honeſteſt *Beauty* in its native ſimplicity may be as a bait; though it muſt not purpoſely ſet the Devil's traps or ſnares: Nay, on the contrary, the uſe of ſome pretty artificial Reliefs to Nature may be a great means to keep, as our ſelves from the Temptations of Envy and Diſcountenance, (which is always attended with Diſcontent) ſo others too, whom theſe honeſt Frauds and pious Guiles may hinder from thoſe by-ways and extravagancies to which more curious eyes and touchy tempers are prone to run, if they be not happily deceived, and ſo confined to ſober and holy Affections.

So that I do not ſee but that in the ingenuous uſe of *Colour* and *Complexion* to the *Face*, there may be the *wiſdom*

of

of the ſerpent, without the leaſt of its poiſon; where the *Dove-like innocency* of the uſers mind preſerves not only the native goodneſs which is from God in all things that can be uſed, but alſo the civil and moral Goodneſs of their uſe, from all contagion of ſin, while the Heart is kept within the confines of Vertue and Civility.

Though ſome vain and wanton minds may turn this, as all things, to a Serpent; yet others, of modeſt tempers, uſe it as a ſtaff and ſtay both to their own minds, and others, whom they moſt value, and to whom they endeavour to give all ingenuous Content, even to the Extent of their Curioſity, without being any way injurious to God, themſelves, or others.

OBJE-

OBJECTION VI.

Painting the Face argues an Heart unſatisfied with God's Works and Diſpoſings.

BUT (good *Madam*) laying aſide the Flouriſhes of Wit and Colours of Speech, (whereof I am not prone to be guilty) in plain Engliſh, Ought not a Chriſtian to reſt humbly content and ſatisfied with the Will of *God*, *ſubmitting thereto* without any ſuch contending in *patching* and *painting* ways, which ſhew a mind ſo far unſanctified, as it ſeems unſatisfied with what God hath ordered? Can it be other than an Inſolence and Impatience flowing from a refractary and rebellious Spirit, which ſeeks to cure, remove, or cover what God ſees fit to inflict on us and expoſe to others ſight, thereby (as by the *man born blind*) to ſet forth his Glory in our Deformity or Defects? Which to remedy what can it be but flatly to reſiſt and contradict his Will, to run counter to God's Providence, which is his real Word, and as it were an Eventual Oracle,

James 4. 7.

John 9. 3.

cle, which is sealed with the signet of his hand, which is armed with power, and guided by wisdom? Which Considerations may seem sufficient in Reason and Religion to forbid all *face-repairings* to any alterations in any kind and in the least degree, if there were no Scripture-testimonies flatly against those *arts* which our blessed *Saviour* intimates to be beyond the moral or lawful power of any one; since he tells us we *cannot* (that is, we *may not*) *make one hair of our head white or black.* If power of Alteration be not granted us over *hairs*, how much less over our *cheeks* or *faces*, our *skins* and *complexions?* Again, he tells us, That *we cannot add to our stature one cubit*; intimating that we must rest content with that size to which God hath seen fit to confine us in shape, stature and feature, since God doth all things in number, weight and measure.

Mat. 5.36.

Mat. 6.27.

AN-

ANSWER.

IT is moſt true, That a good Chriſtian who remembers himſelf to be *as clay in the hands of the potter*, ought to carry in all things either a thankful contentation, or an humble *ſubmiſſion toward* the will of *God*, (not only in their Natures, Conſtitutions and Beings, but alſo in thoſe external Contingencies or events, which are as it were the voice and dictates of Providence) ſo far as not to uſe any means forbidden by the written Word of God, whereby to remove or alter what God hath ſo inflicted upon them either in Mind, Body, or Eſtate.

But yet (dear *Madam*) this patience or contentedneſs of ſpirit, which only forbids us all unlawful Remedies, or wicked endeavours for Relief, is no hinderance to pious and ingenuous Induſtry, by which we not only may, but ought to uſe all thoſe means, ſpiritual, natural and civil, (as Prayer, good Counſel, Phyſick and the like Applications, which are as holy as they may be wholeſome) to remove or remedy any Pain, Sickneſs, Maim, Misfortune or Inconvenience which happens to us in

in our Health, Strength, Motion, or Eſtates; and why not (alſo) in our *Looks* or *Beauties* and *Complexions*, wherein Women do think themſelves as much concerned as in their Riches, Health, or almoſt Life it ſelf; ſo that many had as lieve die as be much *deformed*, and would as willingly part with their Bodies as their *Beauty*, which is as the Soul of the *Face*, and Life of Womens *Looks*? Certainly thoſe honeſt endeavours, which, in fair ways, ſtudy to relieve or ſupply our wants in any kind, are no rude conteſtings with God's Providence, nor are to be called croſſings or oppoſings of his will; but rather they are ſervings and obeyings of it, in thoſe dictates of Reaſon, Prudence and Diſcretion, which God hath given to Mankind (as he hath the various motions and inſtincts to other Creatures (in order to preſerve our ſelves from any evils, either falling or reſting upon us: which voice of God within us, ſounding with both Reaſon and Religion, is to be liſtned to and followed, no leſs than thoſe ſilent Intimations or blinder Characters we read in providential Events, which may admit of various Interpretations or Readings;

ings; but never ſuch, as either croſs or put ſtop to thoſe Divine Directions or Permiſſions, which are given us both in Prudence and in Piety for our Eaſe and Help. Elſe we may not by a ſacrilegious ſoberneſs ſeek to cure thoſe whom God hath ſeen fit to afflict with the higheſt temporal Miſery, which is Frenzy or Madneſs, which deprives them of the nobleſt Jewel and Ornament of the Soul, Reaſon; nay, we muſt not reſtrain them from any of thoſe deſperate Extravagancies to which their Diſtemper (which is natural and providential) doth diſpoſe them: which were indeed to be more mad than thoſe poor Creatures are; while having Reaſon beyond them, we ſcruple to apply thoſe means which are proper for their good and our own, merely for fear leſt we ſhould conteſt againſt God, and contrariate his providential Will.

So by this Paradox of ſuperſtitious Submiſſion, a ſick Man muſt lie and languiſh under his Sickneſs, ſending a Bill of Defiance to all Phyſicians, Chirurgeons and Apothecaries, as ſo many bold Giants or *Cyclopick* Monſters, who daily ſeek to fight againſt Heaven by their rebellious Drugs and Doſes, preſcribed

ſcribed in ſtrange-affected terms of Art and ill-ſcribled Bills, which ſeem to be as ſo many Charms or Spells and Conjurations. So lame Men may not either uſe Crutches to ſupply the Weakneſs of their Legs, or to ſhore up the tottering frame of their Body: nor may
John 5. 3. they, as the poor Man in the Goſpel, covet to have the benefit of any ſuppling and healing Baths, which would by this Argument rather ſeem inchanted by ſome evil Spirit or Demoniack Water-Nymph, than *moved by* the healing Virtue of any good *Angel*.

By this ſoft and ſenſeleſs fallacy of reſting ſo ſatisfied with the events and ſignatures of Providence, as to uſe no lawful Means or Induſtry that may ſeem to traverſe the ſentence or preſent decree, we may not riſe out of a ditch or pit when we are once faln into it, nor ſo much as cry to *Jupiter* to help us; we may not quench thoſe Fires which caſually ſeize on our Houſes, nor extinguiſh thoſe Flames which Incendiaries kindle of Faction and Sedition in Church or State, we may not row againſt any ſtream, nor aſcend by any Ladder upward, when our native tendency is downward: we muſt not

not repair our decayed Houſes, nor mend our torn Garments, or honeſtly ſeek to recruit our decayed Eſtates; but content our ſelves with our ruined and illuſtrious Houſes, we muſt wrap our ſelves (as we can) in our lazy Rags, with the *ſluggard* turning upon the hinges of holy Idleneſs, as thoſe that are providentially condemned to eternal and irreparable Poverty. Prov. 6.6.

After theſe methods of holy ill Huſbandry, we muſt let our fields and gardens lie oppreſſed under the uſurpations of brambles and the tyranny of all evil weeds, which are the products of Providence as well as the beſt herbs and flowers; yea, Nature ſeems rather a Step-mother and dry Nurſe to theſe than to the other: nay, you may not by the inventions of artificial day ſupply the Sun's abſence with Candle or Torch-light, nor diſpel the horrour of that darkneſs which Providence brings over the face of the Earth in the night: you may not ſeek to obtain your Liberty, if once caſt into priſon, which cannot be without a Providence, ſince a *ſparrow falls not without it upon the ground*, as *Chriſt* tells us. Matt. 10. 29.

So many abſurd and indeed ridiculous

lous Conſequences do follow the fondneſs of this Argument, (that we may not ſeek to mend what God hath made, nor alter what he hath ordered) that it is beſt confuted by continued Sickneſs, Lameneſs, Beggery, Baldneſs, and Deformity; under which not to have any ſenſe, or having a quick ſenſe not to deſire and endeavour any remedy and redreſs, were ſuch a ſuper-*Stoical* piece of Philoſophy, as is not at all of kin to Chriſtianity, whoſe Complexion is of a far more ſoft and tender skin than that of the *Stoick*, *Cynick*, or *Epicurean*; nor doth Religion require *ſtupor*, but only a patience, ſo far as is not tranſported beyond the holy and allowed bounds granted to humane and Chriſtian Induſtry, to relieve it ſelf by God's permiſſion and bleſſing.

The Providence of God however it declare at preſent his Will and Pleaſure to us by thoſe events which are naturally leſs welcome and pleaſing to us, yet it doth not ſo confine and determine either it ſelf or us, as not to admit us to uſe lawful means of honeſt variations and happy changes; which your Ladiſhip ſees are not more frequently applied by us than proſpered by

by God with deſired Succeſſes. So far is it that we ſhould by any ſad events be confined only to a ſilent and paſſive ſubmiſſion, (which is neceſſary and juſt indeed when our Afflictions exceed the help of ſecond cauſes) that we are rather obliged, both in Reaſon and Religion, to uſe thoſe means which may obtain bleſſed Recoveries, without violation of good Conſciences, which are not injured but there where God is diſobeyed. Nor is the Divine Goodneſs leſs to be ſeen, venerated and praiſed, in thoſe emendations which follow to our eaſe and comfort the lawful Applications of Art and Ingenuity, than his Power and Juſtice (or poſſibly his ſpecial diſpleaſure) may ſometimes appear in thoſe unpleaſing events which ſome would fain ſet up (beyond God's intent) as Idols, to ſuch an unmovable fixation, as if it were impious to endeavour to remove them, becauſe Providence hath once permitted them to take place amidſt the Changes and Contingencies incident to this mortal and mutable ſtate.

There may be holy contradictions and humble contraventions (as to God's ſilent Providence, ſo to his declared will) either

either diſcovered by effects, or by his expreſs word. Thus *Jacob wreſtled with the Angel*, and *would not let him go* (when he deſired) till he had by a pious importunity and holy inſolence extorted a *bleſſing* from him. So *Moſes* prays with extraordinary fervency, when God had bid him, *Let him alone*. *Hezekiah*, though under the declared doom of his inſtant and approaching death, yet is not more bold than welcome, when by *prayers* and *tears* he ſeeks to repeal, or at leaſt reprieve, the ſentence already paſſed upon his life by the Prophet.

Gen. 32. 24.

Ex. 32.10.

Iſaiah 38.

Religion is no friend to Lazineſs and Stupidity, or to ſupine and ſottiſh deſpondencies of mind, under the pretence of compliances with Providence, as afraid to remove the croſſes or burdens incumbent upon us, (wherein the ſluggard might have ſome plea for his ſloth:) For theſe befal us many times (as indeed all neceſſities of Life do) not more to exerciſe our patience, than to excite our inventions and induſtry. Nor doth the infirm life of man require leſs active than paſſive Graces; the one to remedy what we may, the other to bear what we cannot cure.

But

But (*Madam*) in vain do I liſten to your words, when I ſee your contrary actions, by which you give your ſelf the fulleſt Anſwer, and ſave me the labour. Who (I beſeech you) is more ſpeedily, curiouſly and earneſtly ſollicitous to encounter the afflictions and croſs events of Providence than your Love and Care is, when any thing threatens or urgeth upon the Health, Strength, Sight, Hearing, Shape or Straightneſs of your Children and neareſt Relations? Yea, how auxiliary are you to your Servants and Neighbours? How importunely do you pray for remedy! How are you (as *Martha*) incumbred with Receipts, Plaſters and Medicine, of all ſorts, which you think moſt potent and ſovereign to remove any preſſure or danger?

Yea, as to thoſe helps which are moſt mechanick and artificial, having nothing of native Virtue, but merely ſuch a formal Application as makes but a ſhew of help to Nature's defect; whom did your Ladiſhip ever blame (if in other things unblameable) for uſing a glaſs Eye, which is but an honeſt mocking of the world, while it pretends to the place and office of a natural one, which God ſaw fit to take away as

to

to our own ſight and uſe? But he did not withal take away either our wits, our hands, or our freedom, to make and uſe, if we liſt, a Cryſtal *painted* eye, both to hide our own defect and deformity, alſo to remove from others the leſs pleaſing proſpect of our blemiſh. When was your Ladiſhip ſcandalized with any grave and ſober Matron, becauſe ſhe laid out the combings or cuttings of her own or others more youthful Hair, when her own (now more withered and autumnal) ſeemed leſs becoming her? How many both mens and womens warmer heats in Religion do now admit not only Borders of foreign hair, but full and fair Peruques on their heads, without findging one hair by their diſputative and ſcrupulous Zeal, which in theſe things of faſhion is now grown much out of faſhion? Your Ladiſhip's Charity doth not reprove, but pity, thoſe poor *Vulcaniſts* who balance the inequality of their Heels or Badger-legs by the Art and Help of the Shooe-maker; nor are thoſe ſhort-legg'd Ladies thought leſs godly, who fly to *Chopines*, and by enlarging the Phylacteries of their Coats, conceal at once both their great Defects in native

tive brevity, and the enormous additions of their artificial Heights, which make many ſmall Women walk with as much caution and danger almoſt as the *Turk* danceth on the Ropes. Who ever is ſo impertinent a *Bigot* as to find fault when the hills and dales of crooked and unequal bodies are made to meet without a Miracle, by ſome iron Bodies, or ſome benign Bolſterings? Who fears to ſet ſtraight or hide the unhandſome Warpings of bow Legs, and baker Feet? What is there as to any Defect in Nature, whereof ingenuous Art, as a diligent Handmaid waiting on its Miſtreſs, doth not ſtudy ſome ſupply or other, ſo far as to graff in ſilver Plates into cracked Skulls, to furniſh cropt Faces with artificial Noſes, to fill up the broken Ranks and routed Files of the Teeth with Ivory Adjuvants or Lieutenants?

Yet againſt all or any of theſe and the like reparative Inventions, by which Art and Ingenuity ſtudies to help and repair the Defects or *Deformities*, which God, in Nature, or Providence, is pleaſed to inflict upon our Bodies, no Pen is ſharpened, no Pulpit is battered, no Writ of Rebellion, or Charge of Forgery

and falſe Coinage is brought againſt any in the Court of Conſcience; no poor Creature (who thankfully embraceth, modeſtly uſeth, and with more chearfulneſs ſerveth God, by means of ſome ſuch help which either takes away its Reproach, or eaſeth its pain) is ſcared with dreadful Scruples, or ſo terrified with the threatnings of Sin, Hell and Damnation, as to caſt away (much againſt their wills) that innocent Succour which God in Nature and Art had given them; from which they part with as much regret, as the poor Man did from his darling Lamb, which the rich Man's Inſolence, not his Indigence, not his Want, but Wantonneſs, forced from him. Rather we are ſo civilly pious in theſe caſes, as to applaud others no leſs than pleaſe our ſelves in thoſe happy deluſions, whereby we conceal or any way compenſate thoſe our *Deformities* or Defects in any kind, which ſeem to us leſs convenient, or to others leſs comely, in this our mortal and viſible Pilgrimage.

Only, if the *face*, (which is the Metropolis of humane Majeſty, and as it were the Cathedral of *Beauty* or *Comeli-*

neſs

lineſs in the little World or Polity of our Bodies) if this have ſuſtained any Injuries (as it is moſt expoſed to them) of time or any accident, if it ſtand in need of any thing that our Charity and Ingenuity in Art can help it to, though the thing be never ſo cheap, eaſie and harmleſs either to enliven the pallid Deadneſs of it, and to redeem it from Mortmain, or to pair and match the inequal cheeks to each other, when one is as *Rachel*, the other as *Leah*, or to cover any Pimples and Heats, or to remove any Obſtructions, or to mitigate and quench exceſſive Fluſhings, hereby to ſet off the *Face* to ſuch decency and equality as may innocently pleaſe our ſelves and others, without any thought to diſpleaſe God (who *looks not to the outward appearance, but to the heart,*) what Cenſures and Whiſpers, yea, what Outcries and Clamors, what Lightnings and Thunders, what *Anathema's*, Excommunications and Condemnations fill the Thoughts, the Pens, the Tongues, the Pulpits, of many angry (yet it may be well-meaning) Chriſtians, both Preachers and others, who are commonly more quick-ſighted and offended with the leaſt *mote* they fanſie of adding to a

1 Sam. 16. 7.

Lady's *Complexion*, than with many *Camels* of their own cuſtomary Opinions and Practices? Good men, though in other things, not only of *fineneſs* and *neatneſs*, but even of ſome falſity and pretenſion, they are ſo good-natured and indulgent as to allow their lame or their crooked Wives and Daughters what-ever ingenuous Concealments and Reparations Art and their Purſes can afford them; yet as to the Point of *face-mending*, they condemn them like *Paul*'s Church to ſink under everlaſting Ruines.

The moſt of your plainer-bred and as it were home-ſpun Profeſſours and Preachers, who never went far beyond their own homes, can with leſs equal eyes behold any Woman, of never ſo great Quality, if they ſee or ſuſpect her to be *adorned* any whit beyond the vulgar mode, or decked with Feathers more gay and goodly than thoſe Birds uſe which are of their own Countrey neſt. In which caſes of feminine Dreſſing and *Adorning*, no *Caſuiſt* is ſufficient to enumerate or reſolve the many intricate Niceties and endleſs Scruples of Conſcience, which ſome Mens and Womens more plebeian Zelotry makes,

as

as about Ladies *Cheeks* and *Faces*, if they appear one dram or degree more quick and roſie than they were wonted; ſo about the Length and Faſhion of their Clothes and Hair. One while they are ſo perplexed about the Curlings of Ladies Hair, that they can as hardly diſ-intangle themſelves as a Bee engaged in Honey; otherwhile they are moſt ſcrupulous Mathematicians, to meaſure the Arms, Wriſts, Necks and Trains of Ladies, how far they may ſafely venture to let their Garments draw after them on the ground, or their naked Skins be ſeen. Here, however ſome Men can bear the ſight of the faireſt *Faces* without ſo much as winking, (where the greateſt *Face* of *Beauty* is diſplayed) yet they pretend that no ſtrength of humane Virtue can endure the leaſt Aſſaults or Peepings of naked Necks, if they make any diſcovery or breaking forth below the ears. Not that any modeſt mind pleads for wanton proſtituting of naked Breaſts, where the civiller Cuſtoms of any Countrey forbids it; but ſome mens Rigour and Fierceneſs is ſuch, that if they eſpy any thing in the Dreſs, Clothes, or Garb of Women, beyond

what they approve or have been wonted to, preſently the Taylors, the Tire-women, the Gorget-makers, the Seamſtreſſes, the Chamber-maids, the Dreſſers, and all that wretched Crew of obſequious Attendants, are condemned as Antichriſtian, and only fit to wait upon the Whore of *Babylon*. Nor do the poor Ladies (though otherwiſe young and innocent, though as vertuous as handſome; or if poſſibly elder, every way exemplary for Modeſty, Gravity and Charity, yet they do not) without great Gifts and Preſents, (as by ſo many Fines and Heriots) redeem themſelves from ſome mens ſevere Cenſures: and if they do take any freedom to dreſs and ſet forth themſelves after the beſt Mode and Faſhion, it coſts them as much as the *Roman* Captain's freedom did him; when indeed they are (as S. *Paul* pleaded) *free-born*, not only in Nature, but as to Grace and the new Birth, which is no Enemy to what Faſhions Modeſty may bear, and which Decency, Civility and Cuſtom do require.

Acts. 22. 25.

Yet your Ladiſhip hath often heard ſome Perſons, in Point of Clothes, as highly incenſed againſt all ſuch faſhionable

able Alterations and various *Adornings*, as *Saul* was againſt *Jonathan's taſting a little honey*; as if all theſe things of *feminine Culture*, *Art* and Invention, were no leſs under a Curſe or Execration than *Saul's* raſh Vow and Devotion had made that *Honey*, *the taſting* of which *enlightned Jonathan's eyes*, and the Liberty of eating it might have refreſhed the wearied Spirits of his wandering Souldiers. 1 Sam. 14. 29.

Truly in theſe quarrellings of ſome ſeverer Spirits againſt all *auxiliary Beauty* and *Helps* of *Handſomneſs* in Women, I obſerve, That commonly what they want in force of Arguments, rational or religious, they make up in Clamour and Confidence. As the Pope is ſaid to have expreſſed in his Bull againſt the Knights *Teutonick* or *Templars*, when he confiſcated their Eſtates. *Although of right and juſtice we cannot, yet out of our plenary power and will we do diſſolve them:* ſo theſe many times in ſtead of convincing the Judgments of ſober Perſons (like learned Divines and ſerious Chriſtians) fall to Cavillings and Menacings, to bitter and ſcurrillous Reproachings, imagining, that what bumbaſt ſtuff or voluble ratling will ſerve to ſcare the

ſuperſtitious and eaſie Vulgar (who have always an Envy and Malignity againſt their Betters) will alſo ſerve to reſolve more ſerious, judicious Souls of thoſe Perſons who are bleſt with better Breeding and exacter Underſtanding.

Such was that Sarcaſm which your Ladiſhip may remember was uſed by a witty and eloquent Preacher, whom we both heard at *Oxford*, who ſpeaking againſt (not the abſolute *Uſe*, but) the wanton *Abuſe* of Womens Curioſities in *dreſſing* and *adornings*, inſtanced in *Jezebel*'s being *eaten up of dogs*; as ſhewing, ſaith he, that *a woman ſo poliſhed and painted was not fit to be man's meat.* Which Expreſſion had more of Wit and Jeſt in it than of Weight or Earneſt, and might ſeem to repreſs either Fondneſs or Impudence abuſing ſuch *Ornaments*, but it was not valid as to the conviction of any Sin in the uſe of them. Which many boldly aſſert, raiſing ſtrange Terrours, and moſt Tragick Out-cries, as if every touch of *colouring* added to the *Cheeks* were a Preſage of Hell-fire, every *curled hair*, or *braided lock* were an Embleme of the *never-dying worm*: *Meduſa*'s Head is not pictured more terrible with her ſnakie Treſſes, than theſe Men

Men would repreſent every Lady (never ſo modeſt and vertuous) whoſe either *Hair*, or *Complexion*, or *Tiring* is not natively their own.

Yea ſo angry or envious is the Ruſticity or Simplicity of ſome againſt all that either ſoberly pleaſe themſelves, or civilly appear leſs unpleaſing to others, by the Help of any *artificial Beautifyings*, (though with never ſo much Diſcretion and Modeſty) that when they have nothing to object againſt the Intellectuals or Morals of Women, they vehemently quarrel with their *Artificials*, their *Dreſſings*, *Clothes* and *Faſhions*, their *Looks* and *Complexion*, if they liſt but to ſuſpect them to have any thing adventitious to them, liking them the worſe becauſe they *look well*, and cenſuring them for evil Hearts becauſe they aim at having *good Faces*; as if the Heart received ſinful Infection by any *Colour* or *Tincture* put to the *Face*, more than it doth moral *Defilement* by any thing that *enters into the mouth:* againſt which Errour our Saviour expreſly teacheth us, counting thoſe but *Phariſaical* Fools and ſupercilious Hypocrites, who judge and teach Men otherwiſe; as we read *Mark* 7. 18. Mark 7. 18.

Yet by a like magiſterial Rigour do ſome Men ſeek to confine all Women to their pure and ſimple Naturals: as if Art and Nature were not Siſters, but jealous Rivals, and irreconcilable Enemies againſt each other; whereas indeed they are from the ſame wiſe God and indulgent *Father*, *from* whom *comes* James 1. 17. *every good* as well as *every perfect gift*, as S. *James* tells us; who hath given to Exo. 31. 3. Mankind, as he did to *Bezaleel*, *Exod.* 31. 3. the Invention and Uſe of many curious Arts, that Man might know how with moſt Diſcretion and Advantage to diſpoſe of and improve the great variety of God's Bounty, which is firſt ſet forth in Nature's either Plainneſs or Beauty, ſo as to court and pleaſe every of our Sences, and to accommodate every of our Occaſions, in thoſe ſeveral ways and Methods which Man's Induſtry likes beſt: who, although he cannot create the Matter and inward Eſſence of things (but works only upon God's and Nature's ſtock) yet he is in ſome ſence a ſuperficial Creatour of ſeveral outward Forms and Shapes, of various Uſe and Applications of things; far beyond that ruſtick Groſſneſs, primitive Simplicity and Confuſion, which either

ther is in the firſt Rudiments, or in the Effects of Nature, before its Materials are ſubdued, ſoftned and digeſted by Art, which is as much the good Gift of God, and tends to his Glory, as Nature, and which to deprive mankind of, is to reduce them from the Politure and Improvement of after-times, and long Experience to their firſt Caves and Cottages, their primitive Skins and Acorns.

Nor may we think, that the *God* of Art and Nature, (*who gives* us *liberally* (without any Envy or Grudging) *all things to enjoy* in a vertuous and ſober way, that is, to good ends) hath ſo curbed us up by religious Severities, as to forbid us the Uſe and Enjoyment of the Fruits of his Wiſdom, Power, and Paternal Bounty, ſo as may beſt pleaſe our ſelves and others, without diſpleaſing him, who is to be glorified even in that ſenſible Glory of *Beauty*, *Feature*, *Colour* and *Proportion*, which is but ſuperficial, and muſt be done away when a more durable and *eternal Glory* ſhall appear; of which it hath ſome Emblem, Type and Prefiguration, as the Tabernacle had of *Solomon*'s Temple. 1 Tim. 6. 17.

All which ſuperſtitious Rigour and Preciſeneſs is not more contrary to God's

God's Munificence and Indulgence, than to the very Nature and Fancy of Mankind, which is ſo ſet beyond all Creatures, that even Grace and Vertue themſelves receive ſome varniſh and gloſs, a kind of ſilent commendation, by the cleanlineſs and comelineſs of our outſides; yea, we think to do an Honour to Religion in its publick Services, by putting our ſelves, even as to our Veſtures and Geſtures, into thoſe Forms and Faſhions which we think are moſt civil, reverential and comely. As nothing is more humane than the delight in *Handſomneſs*; ſo it cannot be either irrational or irreligious to hide thoſe our *Deformities* and Defects, which we think are prone to diminiſh us in the Eyes and Acceptance of thoſe with whom we do converſe, either as to civil or religious Society.

If a Civility both to the living and the dead invites us to waſh the Bodies and Faces of the dead (as they did *Tabitha*'s) (to which cuſtom of being *baptized for the dead* the Apoſtle ſeems to referr, 1 *Cor.* 15. 29.) as foreſpeaking and hoping for an after-reſurrection of the Body to an eternal Purity and Incorruption; alſo we cloſe the Eyes and compoſe

Acts 9.37.

1 Cor. 15. 29.

compoſe the Countenances of our dead Friends, ſo as may moſt remove them from that ghaſtly and unpleaſing Aſpect which is in the vale and *ſhadow of death:* what (I pray) hinders, while we are living and among the living, but that we may ſtudy to *adorn* our *Looks* ſo as may be moſt remote from a deathfulneſs, and moſt agreeable by their livelineſs to thoſe with whom we live?

If it was Piety of old to repair the Temple of God, and is ſtill good Husbandry to mend the Decays of thoſe Houſes of Clay in which our Bodies dwell; why ſhould it ſeem Sacrilege to relieve theſe Tabernacles of our Bodies, which are the Hoſteries of our Souls and *Temples of the Holy Ghoſt*, ſo long as they may be in any *Decorum* ſerviceable to them both?

Not that I am for thoſe groſs Solœciſms of Art which by unſeaſonable and unſuitable Affectations (as ſo many pitiful Props and underpinnings) ſtrive in vain to skrew and ſet up lapſed and tottering Age to the Semblance & Proſpect of youthful Beauty and Vigour; when old Women and Men too, with the great neglect of their Souls adorning and preparation for Heaven, ſeek, as it were,

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by *Medæa*'s Charms, to recoct their Corps, as ſhe did *Æſon*'s, from feeble Deformities to ſpritely *Handſomneſs*.

Hoſ. 7. 9. When *gray hairs are here and there*, it is fit the more to lay to heart our frail E-

Eccl. 12. ſtate: but when the *pillars of the houſe do fail*, when loud ſummons of aged Infirmities call loud upon poor Mortals to make haſte for Heaven and Eternity, to prepare to meet their God, and adorn their Souls (with aged and devout

Luke. 2. *Anna*) for their Spouſe and Saviour *Jeſus* Chriſt, in all thoſe gracious Augmentations of Piety and holy Improvement of Vertue which may make them beautiful and lovely in God's ſight; there is then no place or ſeaſon to be curiouſly *patching*, and ſuperfluouſly mending, to be *painting*, *poliſhing* and pruning (beyond a matronly Comelineſs or Gravity, which is always lawful while we are alive) our *Gibeoniſh* Carcaſes, thoſe rotten Poſts, which are mouldring themſelves away: 'Tis impertinent to trim our Cabin with Coſt and Pains when we are upon ſhipwracking, or poorly to furniſh a Room, when the whole Houſe is ſhortly to be pull'd down. To be deploredly old and affectedly young, is not only a great folly,

folly, but a groſs Deformity. 'Tis ridiculous to ſpend much of a moment's remnant in contending with the invincible Wrinkles and irreparable Ruines of old Age, which nothing but a Vizard can quite hide, or a Miracle can wholly overcome. It is fit for us humbly to yield to thoſe Decays and Oppreſſions of time, to which ſinful Mortality hath expoſed us. Many times we muſt be content to be firſt buried even in the Rubbiſh and Ruines of our vile Bodies, whoſe ſad decays, incurable diſeaſes, and irreparable deformities, ought to ſerve rather as Foils, the more to ſet off, and leſs to hinder our Meditations of eternal Life, Health and Glory; not Impediments or Bluntings, but rather as Whetſtones, to ſet an edge on our deſires after higher and more permanent *Beauty*.

My Plea (*Madam*) is only ſo far as Nature and Years may both ſuitably and ſeaſonably bear thoſe diſcreet and ingenuous Aſſiſtance of Art, which may give a Decency and Conformity to our Education and other Proportions of civil Life: where ſpecially there may be ſome ſuch Decays as are Precipitant as to Years, and exorbitant in one part beyond

beyond all the reſt, through natural Infirmity reſting thereon, or by ſome outward occaſion that hath befallen us. Who doubts but if by the numb Palſie one Leg or Arm be as it were mortified, while the reſt of the Body is yet ſtrong and vigorous, we may by Fomentations and other convenient Means ſeek to revive and recover it? Who ſcruples but that if one or two or more grey hairs grow upon a youthful head (as is frequent in ſome Colours and Conſtitutions) by an over-early Non-conformity to the reſt of our hairs that are round about, who (I ſay) ſcruples but that they may lawfully be pluckt out? I confeſs I am prone (civilly) to gratifie ſober and vertuous Minds as long as they live, with thoſe Ornaments to their out-ſides, which may keep them in all civil Comelineſs and Cleanlineſs; which to preſerve is not only great Diſcretion, but even good Conſcience; at leaſt in Wives, who ought not to be either prodigal or negligent of themſelves as to outward Decency, ſo far as it may prudently be obtained, and modeſtly maintained.

To theſe (I humbly conceive) that Indulgence, in point of *artificial handſomeneſs*,

ſomeneſs, may be allowed, which was permitted by S. *Paul* to *Timothy*, as to *drinking a little wine for* his *often infirmities*: yet am I herein as far from indulging Vanity, Pride and Wantonneſs, as the Apoſtle is there from encouraging Riot, Exceſs, and Drunkenneſs. 1 Tim. 5. 23.

Nor would I only vindicate the innocent uſe of *auxiliary Beauty* from the unjuſt Suſpicions and raſh Cenſures of being abſolutely and in the very nature of the thing a *ſin*, (which ſome aſſert, beyond what I can yet ſee by my own Eyes, or the beſt Spectacles they afford me) but my deſign is to have it ſo uſed, as may no more blemiſh a modeſt Woman's Diſcretion than burthen her Conſcience; that ſhe may be not only commendable for the innocent Purity of her heart, but unblameable for the Elegancy and Decency of her hand, which uſeth theſe, as all things, not only lawfully, but expediently, piouſly and prudently, conſcientiouſly and becomingly, only to conceal or ſupply ſuch Defects, as, you confeſs, may, in many other caſes, admit the help of Art without any ſin or ſhame.

As for the words of our Saviour, which your Ladiſhip cites, when forbidding Mat. 5. 36.

ding us to *ſwear by* our *heads*, he ſignifies how little power we have of them, ſince we *cannot make one hair white or black*; his meaning is, not either to ſhew the Impotency or Unlawfulneſs of all humane Skill, as if Man could not or might not by any Art change the outward *Colour* of his *Hairs*, which is daily and eaſily done: but our bleſſed Lord truly urgeth, That as to the inward temperament we cannot make *one hair* grow otherways than it doth, either *black* or *white*: All *Dyes* and *Tinctures* do but alter the outward Form or *Colour*, by hiding what is native, from an internal and (by us) unchangeable Principle, which is out of the reach of Art. So when our bleſſed Sa-
Mat. 6. 27. viour tells us, we *cannot by* our *taking thought add to* our real *ſtature one cubit*, he doth not hereby deny the Poſſibility or Lawfulneſs of ſetting our ſelves higher than naturally we are, either by the heels of our Shooes, or by Pattens, or Seats, and the like Inventions, which ſeek to give an Advantage of Procerity and Comelineſs to our Stature; which, if ſhrunk to a Dwarfiſhneſs and epitomized to a *Decimo-ſexto*, makes the Perſons of Men and Women ſubject

to

to be as little in the Eyes and Eſteem of others as they are in their inches or ſize. Nothing is more obvious than for tall *Goliah* to deſpiſe little *David*. But as to the augmenting of our ſeeming height and ſtature either by heels, or high-crown'd Hats, or Seats, none are (I think) ſo ſilly as to be ſcrupulous. Nor do I think it much to be doubted, but if in our youth by ſickneſs or fear (in one night, as I have read (in Maſter *Howell's* Epiſtles) befel a youthful Man in the Low-Countries upon the falſe Terrour he had of being the next day executed by the command of the Duke of *Alva*) our Hair ſhould turn white, (like ſnow in Summer falling on green and florid Trees) to a kind of Monſtroſity and Deformity; ſuch an one (I doubt not) might lawfully redeem himſelf from the Uncomelineſs of ſuch untimely Accidents, either by dying his Hair, or by uſing a Peruque ſuitable to his graver Years, without any enterfering with our Saviour's meaning, which only ſhews the unchangeable Bounds and Principles of Nature as to God's Fixation and Providence in all things, but not to forbid the ingenuous Operations of humane Art and Inven-

Invention, to which the Works of God in Nature are ſubjected, ſo far as they are manageable within the Limits of Moral Intentions and Religious Ends.

So that I ſee no Reaſon or Authority, *Madam*, that the preciſer Ignorance of any hath from Heaven to ſet either our Legs in the Stocks, becauſe we wear *Polony* Heels, or it may be *Chopines*; nor yet to ſet our Heads in the Pillories, either becauſe we wear Hair, which is not natively our own, or uſe, it may be, ſome little *Colour* and *Tincture*, which is not more adventitious to our natural Complexions, than utterly a ſtranger to all wicked and unworthy Intentions.

And thus I have not more largely than fully (I hope) anſwered this Objection your Ladiſhip was pleaſed to make againſt all *auxiliary Handſomeneſs*.

OBJE-

OBJECTION VII.

Painting the Face a badge of vanity, and an appearance of evil.

I Do not (indeed) deny but that in many Caſes, as Lameneſs, Crookedneſs, Blindneſs, Baldneſs, want of Teeth, and Dwarfiſhneſs, the Defects or unwelcome Deformities incident to our Bodies may be artificially repaired or covered, to the beſt Advantages of our Motions and civil Converſations; wherein the Practice of very grave and godly Chriſtians, no leſs than the Approbation (or Connivence at leaſt) of the beſt Miniſters, do confirm me: And truly it were as uncharitable to deny theſe innocent and ingenuous Reliefs to them, as to deny an Alms to a poor Man, or Crutches to one that is lame.

But as to the helping of the *Colour* or *Complexion* of the *Face* in the leaſt degree, as I do not ſee it any way neceſſary or convenient upon a vertuous account, ſo nor can I think it tolerable for any modeſt and gracious Women, who profeſs the Goſpel of *Jeſus* Chriſt, which

which your Ladiſhip knows is a Doctrine of ſuch ſingular Purity and Modeſty, that both the Apoſtle of the *Jews*, and the *Gentiles*, (S. *Peter* and S. *Paul*) injoin thoſe holy Severities even to Women, as allow them none but *modeſt apparel*, with *ſhamefacedneſs* and *ſobriety* in their looks and geſtures; forbidding them *broided* or *well-ſet hair*, alſo *gold*, *pearls*, and *coſtly apparel*. How much more, may you inferr, do they forbid all *painting*, *patching* and *powdering*, which become none but proud, or light and bold Women, who proclaim to the World that they are *not yet redeemed from their vain converſation?* Whereof theſe Inventions of *artificial Beauty* ſeem infallible Badges, as being ſervient and acceſſary to all other Vanities; from all which we muſt needs be Divinely forbidden by the force of that one Apoſtolical Canon, of *abſtaining from all appearance of evil*, which may caſt any Blemiſh or Reproach on the Modeſty, Purity and Sanctity of Chriſtian Religion; which (as Truth) needs none but its own *native Beauties*, but teacheth us to turn (by an holy and humble Chymiſtry of Patience and Contentedneſs) the very Deformities

1 Tim. 2. 9.
1 Pet. 3. 3.
1 Pet. 1. 18.
1 Theſ. 5. 22.

formities and *Decays* of the *outward man*, to the Advantages and daily *Renewings* of the *inward man*. 2 Cor. 4. 16.

ANSWER.

MADAM,

I Will not captiouſly reply upon your Ladiſhip, by putting you to plead for your own and your Childrens wearing of *well-ſet*, *curled*, *gummed*, *braided* and *powdered hair*, according as the Faſhions vary; nor will I retort upon your *gold-jewels*, *ear-rings*, and *coſtly apparel*: in all which your Ladiſhip, with many other Perſons of Honour and Piety, ſeem either to have ſome diſpenſation for the uſe of thoſe things, which (by your own Allegation) are more expreſly againſt the Letter of thoſe Scriptures, than any thing you have yet urged againſt *Tincture* or *Complexioning*, which you ſo much dread and abhorr:

Or elſe you muſt interpret thoſe and the like negative places in a ſoft and right-handed ſence, not in a ſevere and ſiniſter meaning: not as abſolutely forbidding all thoſe and the like things of Riches and Ornaments to all Chriſtian Men and Women, (for ſo even putting on of Apparel would ſeem prohibited,

bited, and we must run to an *Adamitick* Nakedness or Madness) but the Injunctions or Exhortations are only comparatively, so as not to make them the Objects of their chief Study, Desire and Delight, to the undervaluing and neglect of those gracious and internal Ornaments which only beautifie the Soul, and are of great price in the sight of God, who only esteems those things as our moral, full and real Beauty, which do most assimilate us to himself in true Holiness. Not but that his Bounty hath given, and his Indulgence allows us, all things of outward Splendour, Riches and Ornament, as Tokens of God's munificent Goodness to us; also as Ensigns of civil Honour, and Notes to distinguish the Places and Qualities of Persons; yea further, to conciliate hereby from the vulgar something of Majesty and Reverence to their Superiours, either Princes or Priests.

So that since all wise and holy Men have granted thus much as to the lawful and civil use of those things that are for fine Clothing or costly Adorning our Bodies, (notwithstanding those Prohibitions, which are only limited and respective as to the main End and Design of

of a Chriſtian) truly I ſee no cauſe why they may not with as favourable an Indulgence, permit to Women thoſe modeſt and diſcreet *helps of Beauty* as to the *Face*; ſince there is no Letter of the *New Teſtament* which bears any ſhew of forbidding theſe more than thoſe, which by a juſt candor of Interpretation are allowed.

Yea, in particular, as to the advantaging of our *Faces*, and adding to the *luſtre* and *beauty* of our *Looks*, our bleſſed Saviour we ſee is ſo far from being againſt the *Eaſtern* Cuſtom of *anointing the Head and Face*, (which doubtleſs added ſomething to the viſible *Beauty* and ſhining of the *Countenance*) that he bids the *Jews*, even in their *Faſtings*, to uſe it as at other times, not peremptorily and abſolutely, but rather than, by Phariſaical and affected Abſtinence from *waſhing* and *anointing the Face*, to belye a Faſt with *hypocritical ſadneſs* and ſowreneſs of *looks*, which are not accompanied with humble and contrite hearts. Mat. 6. 17. Iſa. 58. 5.

That theſe *anointings* of the *Head* and *Face* were apparent, and tended to ſet forth the *beauty* and chearfulneſs, or ſerenity of their *Faces* who uſed them,

is moſt evident, by *Job*'s forbidding
2 Sam. 14. 2. the Widow of *Tekoah* to uſe it when ſhe was to perſonate a ſuppliant or
Ruth 3. 3. mourner; and by *Naomi*'s adviſing *Ruth* to uſe it in order to conciliate the love of *Boaz* to her.

Yea, although it is evident in Hiſtories, both Sacred and Civil, that the Cuſtom of *anointing*, (oftentimes, no doubt, mixed with ſuch tinctures as did *colour* or *paint* the *Face* and Body) was uſual among all Nations, Civil and Barbarous, *Greek* and *Roman*, *Southern* and *Northern*, *Eaſt* and *Weſt Indians*; inſomuch that the *Picts* here in *Britanny* had their Names from their being *Painted*; (not only as a Terror to their Enemies in War, but as an Ornament in Peace) though, I ſay, this faſhion be almoſt epidemical and connate, or at leaſt cuſtomary to all Nations, to which the *Grecian* and *Roman* Luxury added, no doubt, whatever Wit and Art could deviſe, in order to the ſetting off of their *beauties* and *handſomneſs*, according as each Country fanſied;) yet we never read either the great Doctor of the *Jews* or *Gentiles*, any where giving any daſh of their Pens againſt theſe Cuſtoms, which were ſo frequent; no, not there where

where regulations are ſet to feminine coverings and adornings.

Nor do we find, that in the *great Pomp*, or Princely *Parada*, uſed by Queen *Berenice* and her Train of Women, (among whom, no doubt, all the *Roman* and *Aſiatick* Faſhions of *improved Beauty* did appear, as S. *Luke* intimates) we find not the bleſſed Apoſtle either at all taken, or ſcandalized with that exquiſiteneſs and glory, of which he wiſely takes no notice: ſo far is he from finding fault or expreſſing any diſlike, thinking it more becoming the Apoſtolick gravity, to Preach thoſe great Points of Chriſtian Graces and Duties, in *Righteouſneſs*, *Temperance*, and *Judgment to come*, than by impertinent and unſeaſonable ſeverity to declaim againſt ſuch civil and venial Vanities as Women uſe; which are ſuch, not abſolutely in the nature and uſe of them, but in the mind and intention of the uſer of them. Acts 25. 23.

Agreeable to which methods of Apoſtolical Prudence, I think the heats of ſome Preachers in their Sermons and Writings were far better ſpent in urging the *great things of the Law* and *Goſpel* (which have moral and clear

foundations in Scripture, and ſo make both eaſy and potent convictions in Conſciences) than with a looſer zeal and blinder boldneſs to inveigh moſt impetuouſly againſt thoſe things of extern mode and faſhion, which will either ceaſe to be doubted of and uſed when once they appear to a gracious heart any way evil, or elſe they will ceaſe to be ſuſpected for evil when once they are found to fall under the lawful uſe and management of an heart that is truly good in its holy ends and gracious habits, doing all things, as in the fear of God, ſo far as it ſees God allows, ſo alſo to the glory of God, as giving him thanks for all things in Nature and Art which are afforded to our neceſſity, or delight and *ornament*; ſecuring it ſelf in the uſe of all theſe things by thoſe two great Aſſertors of a Chriſtians liberty in uſe of outward things; the
Rom. 14. 14. one of the Apoſtle *Paul*, who aſſures us, *That nothing is of it ſelf unclean*, as to any moral defilement; the other of
Mat. 15. 11,17,18. our bleſſed Saviour, who tells us, That no extern Applications to our Bodies *defile* us, but the inward fedities of the *Heart* only; whoſe Emanations, if poiſonous, poiſon all things through which they

they paſs; but if pure, they purifie all things that come within their ſtreams.

As to that daſh your Ladiſhip gives to this quickning of *Complexion*, as if it were an infallible token of a vain mind by this vain converſation; it will then be beſt taken off, when we both underſtand what the Apoſtle means by *vain Converſation*. For either you muſt interpret it for flatly vicious and wicked; or ſo impertinent and extravagant, as is not to be reduced to any Rules or Bounds of Reaſon and Religion, no, not under any intentional Piety and habitual or diſpoſitive Holineſs, to which a gracious Heart can and will referr all things, even of Superfluity, Civility and Decency, which are ſtill within the general Order and Proportions of Reaſon, and no leſs within the Skirts and Suburbs of Religion; being then kept from the Blemiſh or Brand of any ſuch *vain Converſation* as is vicious, when they are ſhort of ſinful Intentions, and hold within the compaſs of ingenuous Recreations and Pleaſures.

On the other ſide, If your Ladiſhip oppoſeth *Vanity* to mere Neceſſity or Fancy, that by that Expreſſion of *being redeemed from vain Converſation*, we

are forbidden all things of Coſt or Comelineſs, of Bravery and Elegancy, of Pleaſure and Recreation, beyond what the mere Neceſſities or rigideſt Conveniencies of humane Nature and Life require; if this be your ſence, truly, I think (under favour) the Spirit of the Goſpel is not ſo Cynical: God treats his Children with more Indulgence. Beſides, your Ladiſhip's own Converſation makes me believe this is not the meaning of *vain*; for then you are apparently guilty of as many forbidden Vanities as you have Superfluities of Coſt and Care, of Dreſſing and Lacing, of Curling and Pleating; you muſt abate much in your own Perſon and your Childrens, in your Clothes and Furniture, in your Buildings, Gardens, *&c.*

But truly, I think, Piety hath ſo much Candour in it, (eſpecially out of Cells
Mat. 11.8. and Cloyſters) not only in *Kings Courts*, but in meaner Perſons Houſes, as to admit of coſtly and gorgeous Apparel, of fine Linen, and other things at that rate and proportion, as to the *Beauty*, *Ornament* and Elegancies of Life: Which things (even of a light and leſſer Nature) though they be not of the immediate ſubſtance of Religion, or ſolider parts

parts of Piety and Vertue, yet they are as the Fringe and Acceſſaries to them; like the *Feathers* and Colours of the *Dove*, which add indeed nothing to its internal Innocency, but ſomething to its outward *Decency*; from which Religion is ſo far from being an Enemy in civil Converſation, that the Apoſtle exacts *Order* and *Decency* even in religious Duties and Devotion. True Piety is not pleaſed with Sordidneſs or Sluttery; nor is God's *Spirit grieved* with modeſt Care and ſober Study of outward *Handſomneſs* in all kinds.

Pſ. 68. 13.

1 Cor. 14. 40.

So that it ſeems to me no better than a ſtreight-laced Superſtition which thus pinches God's Bounty and a Chriſtian's Liberty which makes Chriſtianity ſuch a Captive to unneceſſary Rigors and pedling Severities, as if it were never in a due Poſture and Habit till its Nails be pared to the quick, and its Hair ſhaven to the Skull. Many things certainly are allowed to thoſe that are godly, in this life, not as they are God's Children ſo much as they are the Children of Men, that is, in a condition of Frailty, a kind of Infancy and Minority; in which God (as *Jacob*) Clothes his *Joſeph's*, and his *ſpouſe* too, not only

Pſ. 45. 14.

with Garments of neceſſity, but of *Beauty*, *variegated* and *embroidered*. And this he doth as to the honour of his Bounty, ſo with no Blemiſh to his Love, nor Diminution to his Childrens Holineſs, of which outward Ornaments or Sordidneſs are a very falſe meaſure; though ſome ſilly Souls are prone to place much Piety in their mawkingly Plainneſs, and in their Cenſoriouſneſs of others who uſe more comely and coſtly Curioſities.

'Tis true, *Solomon*'s (now more ſevere, refined and ſublimated) Wiſdom
Eccl. 1. 2. paſſeth his penitential Cenſure upon all things under the Sun, to be *vanity of vanities*; that is, apart from, and in compariſon of that true and eternal Light, Life, Beauty, Riches, Strength, Love, Honour, Glory and Happineſs, which are only to be enjoyed in a nearer Union to and Communion with God, the ſupreme and incomparable Good. Yet he was far from diminiſhing or reproaching the Creatour's Power, Wiſdom, Bounty and providential Diſpoſure of all things; who made them all *very good*, in their Forms, Uſe and Ends, however the Sin of Man hath drawn over them a black Shadow of *vanity*, and

and of miſery upon himſelf, until he be redeemed by Chriſt from that *vanity of vanities*, *Sin*, which makes all to be *vanity and vexation* to impenitent Sinners, while ſuch, but not to an humble and holy Chriſtian, who ſees and adores God and Chriſt in all things, and no leſs in this, which may add to the momentary Comfort and Content of its *Looks*, than in other things, which are not therefore ſinful *vanity*, becauſe not of abſolute neceſſity.

As for the laſt place your Ladiſhip voucheth, of *Abſtaining from all appearance of evil*, which you think as a large net muſt needs include in its capacious Boſom all theſe modes of *auxiliary Beauty*; even this, as all other Scriptures, muſt be ſeaſoned with the ſalt of a right and reſtrained ſence, leſt it be corrupted by a looſe and falſe Interpretation: elſe we muſt *call no man maſter or father*, nor *take care for to morrow*, nor *labour for our livings*, &c. Mat. 23.9. Ch. 6. 25. Joh. 6. 27.

It cannot be meant that we muſt abſtain from all thoſe Actions or Things wherein evil Minds do oft appear, as moſt ſtudiouſly, ſo moſt wickedly, while they appear under the maſk, colours and pretenſions of Piety, Vertue and Sanctity,

ty, by moſt affected and rotten Hypocriſies: this were to forbid us all thoſe *appearances* which moſt become us: for there is no Form or Faſhion of Holineſs ſo ſevere, demure, and preciſe, but it often falls under the Devil's Counterfeit and Imitation. We muſt not abſtain from being and *appearing as Angels of light*, becauſe *Satan transforms himſelf* to that appearance: our *light* muſt *ſhine before men*, though ſome *call* their *darkneſs light*, and put the Beams of *light* on their *darkneſs*. The Phariſees Pride and Hypocriſie appears in *Moſes's chair*, in *long prayers*, in *faſtings* and *alms*; we muſt not therefore wholly abſtain from theſe: The Sheep muſt not flea off his Skin becauſe the Wolf many times puts on its Fleece. No, our Saviour teacheth there to add Sincerity to the Solemnity, and the Power of Godlineſs to the Form.

2 Cor. 11. 14.
Mat. 5. 16.
Iſa. 5. 20.
Mat. 23.
Chap. 6.

I remember in my ſmall reading of the Eccleſiaſtical Stories, both ancient and modern, That the holy Severities of Watching, Faſting, hard Lodging, courſe Fare and homely Cloathing, uſed by Orthodox Chriſtians, were uſurped by moſt damnable Hereticks and deſperate Schiſmaticks, the better to cover

over

over their rotten Manners and pernicious Doctrines; they will oft give all away to the poor, in order to get greater Estates by Rapine; they will be, like *John* of *Leyden*, Reformers of Church and State, that by sacrilegious Arts and rebellious Crafts they may mend their own Fortunes: Yet these fallacious Appearances must not deterr good Christians from real Charities and just Reformings.

So then, those *appearances of evil*, from which we are bidden to abstain, are such, wherein Sin and Vice do generally appear as in their genuine and proper Colours. A Christian must not only avoid gross Sins with open and impudent Foreheads, but also keep aloof from the very suspicion of those pregnant Sins, as well as from the Spot; as *Cæsar* required of his Wife.

Further, the Apostle's meaning may be this, That we must *abstain from all sin*, which is notoriously and confessedly such, what-ever fair Semblances and Appearances it makes; where Sins are so putrid and unsavoury, that no fair Pretensions can so perfume them, as to make them pleasant to Christians, that have their Senses awake and exercised to discern true Holiness. As

As to this Duty then of *abſtaining from all appearance of evil*, Chriſtians muſt be firſt wiſely and exactly informed, as of the Natures, ſo of the *Appearances* of Sins; that they be not gulled and deluded with the Devil's Baits and Shews, nor yet ſcared with every Scare-crow, and take every Boil for a Plague-ſore, or every Scab for a Leproſie: which ſuperſtitious Fancies are prone to miſtake, not grounding their Fear upon Judgment, but guiding their Judgments by their Fears; not therefore abſtaining, becauſe God hath forbidden, but therefore imagining God hath forbidden things, becauſe they have been accuſtomed to abſtain from them.

Whence ariſeth not real and true, but falſe *Appearances* and Miſ-priſions *of evil*, which fall not under the Apoſtle's Caution, whoſe Aim is to deterr Chriſtians as well from Miſ-apprehenſions of good or evil, as from Miſ-applications to them: nor would he have us to *abſtain* from other than thoſe *Appearances*, wherein *evil* commonly *appears* like it ſelf, in its proper Colours, not only as to its Malice and Miſchievouſneſs, but alſo as to its Diſorder and

and Impudence. For to avoid all thoſe Cuſtoms and Manners, civil or ſacred, in which Sin and Superſtition may and oft do appear, we muſt either *go out of the world*, or not at all appear in it. As all is not good which good Men do or ſay, ſo nor is all evil which wicked Men make ſhew of: As infinite Shadows make not up one Subſtance, ſo nor many *Appearances* only make up one *Sin*. 'Tis not what ſuperſtitiouſly *appears as evil*, to weak and ſimple Eyes, but what really is and ſo *appears evil*, to ſerious and judicious Minds, which we muſt avoid; elſe Ignorance, Superſtition and Hypocriſie will (as I ſaid) obſtruct and put in a Prejudice againſt all things, under the ſeemingneſs or *appearance of evil*, which are not only allowed of God, but neceſſary in the outward ſhews and expreſſion of either Civility or Religion.

As in all other Caſes (then) ſo in this of *auxiliary Beauty*, it muſt firſt be convincingly proved, That all uſe of ſuch Helps is in its nature a Sin; That none can uſe them in any caſe, or the leaſt degree, without either breaking an expreſs Command of God in right Reaſon or Scripture, or without a ſecret Purpoſe

Purpoſe and ſiniſter Intent to ſin; That there muſt be either a Sin in uſe of the nature of the thing abſolutely prohibited, or in the inevitable depravedneſs of the Uſers Intention, if in Nature it be allowed. For the nature of the thing, it is in vain cried down for Sin, when nothing is produced againſt it in Reaſon or Scripture; nor more pretended againſt it than may as well be urged againſt the uſe of many other things, as helps to natural Defects, or Ornaments to civil Life, of which they make no doubt who moſt deny this of *Tincture* and *Complexioning*. So that either they muſt condemn other things (with this) which they approve, or approve this with other things, which they do not condemn or diſuſe.

As to the End and Intent of the Uſer, I preſume your Ladiſhip and others too have ſo much Charity, as not to cenſure or condemn all thoſe for wicked and wanton, who uſe any help to their *Complexions*; nor can you juſtly blot out or forget all the Piety, Charity, Modeſty and Gravity of thoſe, who (otherwiſe conſtant and conſpicuous for thoſe Graces and Vertues) have yet either undiſcernibly as ſome, or ſuſpectedly

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as others, or declaredly as many, (according to the general Cuſtom of Countries) uſed ſuch Additaments to their *Faces*, as they thought moſt advanced the *Beauty* or *Comelineſs* of their *Looks*.

And however it be true, That a tender Conſcience is prone to a commendable Jealouſie in the point of ſinning againſt God, (whereof a good Chriſtian cannot be too cautious;) yet it is as true that in the Church of God there is ſo clear a light and conſtant a Rule to diſcern good and evil, ſin and no ſin by, that there is not any thing really a ſin, but it is eaſily demonſtrated to be ſuch, by ſuch pregnant and conſtant Teſtimonies of moral Light or Divine Truth, as our own Conſciences muſt needs conſent unto them. Nor is it eaſie to elude the pregnant Convictions of Immorality, which appear in all groſs ſins, either as injurious to God, or our Neighbours, or our own Souls: Againſt none of whom (as far as I can yet find) this uſe of any Relief or Additament to our *Colours* and *Complexions* can or doth offend, more than other things, of which no doubt is made, ſo long as the Heart is holy and the Mind pure; which yet are either ingenuous

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Reparations of Nature's Defects, or Concealments of what we think deformed.

Nor can I ſee any Cauſe why we ſhould think God leſs allows us any Advantages for our *Looks* or *faces*, than for other parts of our Bodies: ſince the greateſt Sweetneſs, Honour and Agreeableneſs, as to Humane Society, are (as Waters in the Sea, or Light in the Sun) gathered together by Nature, and beſtowed on the *Face* of Mankind; where to appear *lovely* or *comely* is no *appearance of evil* in Nature, nor more in Art, which keeps the *Decorum* and Ends of God and Nature which I am ſure are always good: Nor would God have made any *Faces beautiful*, if there had been evil in *beauty*, which yet evil Minds may abuſe, as other good things, that are the fruits of God's Bounty and Indulgence in Nature and Art. Which is all I have to reply as to theſe cautious Scruples of *vanity* and *evil*, which your Ladiſhip makes againſt all *Artificial Beauty* or *Helps of Handſomneſs*, by way of *Colour* or *Tincture*, rather, I ſuppoſe, from vulgar or common Jealouſies, than your own Convictions.

For

For ſure if it had been ſo groſs and palpable a Sin as ſome ſuſpect and report, it would not have been hard for ſo many learned, wiſe and holy Men and Women to have proved it to be ſuch by undeniable Arguments: whereas your Ladiſhip ſhall eaſily perceive, if you look near to their Diſcourſes upon this thing, that generally thoſe who vehemently fight againſt Ladies *Faces*, crying down all *auxiliary* or *artificial Beauty*, do it more by their Rhetorick than their Logick; they rather ſtrike them upon the *Cheeks* with their Palms, than under the *Eyes* with their Fiſts: they make them bluſh, but not black and blue, by ſpecious more than ponderous Arguments, ſhewing themſelves in this point (for the moſt part) rather pretty Oratours than profound Divines; uſing not the *ſharp two-edged ſword* of *God's Word*, but the blunt Foils of Humane Fallacies and Declaimings.

All which amounts to no more than a kind of verbal *Painting*, or oral *Colouring*; which may be more dangerous to Truth and Conſcience, than that which they inveigh againſt can be to the *Faces* or *Complexions* of ſober and modeſt

modeſt Women, while they ſlide from the *abuſe* of things to decry the *uſe* of them; drawing concluſions from ſuſpicions of evil, jealous of the honeſty of all Minds, becauſe of the pravity of ſome; denying all ingenuous Liberties, becauſe of ſome Perſons Licentiouſneſs: which is a vile and weak way of ſearching or diſcovering ſin; eſpecially, when it is, I think, a moſt infallible Truth, That what-ever may be abuſed, may alſo be well uſed; what is good in Nature, may be ſo in Art: ſince all things are in their kind, they may be ſo in their various Applications, which is their end, and beſt ſerve by the Aptitudes which are in them for ſuch Ends and Uſes.

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OBJECTION VIII.

Painting the Face a mark of Pride, Arrogancy and Hypocriſie.

BUT (good *Madam*) though you may avoid other ſtrokes made againſt all *artificial Beauty*, as to the Nature of the things ſo uſed, yet as to the Mind of the Uſer, it is not to be denied, but all adding of *Colour* and *Complexion* to the *Face* comes from Pride, though it do not tend to Wantonneſs, having its Riſe and Temptation from that height of Mind, which thinks we deſerve more *Handſomneſs* than God hath thought fit to give us, glorying inordinately in that which is indeed below the Greatneſs of a Chriſtian's Spirit and Ambition. If it be allowed us to take any humble and modeſt Complacency in thoſe outward Gifts and Ornaments which God hath beſtowed on our Perſons, to which we have a good Title of Divine Donation, as natively and properly ours; yet ſure it cannot avoid the brand of Arrogancy, as well as Hypocriſie, to challenge and oſtentate that

that *Beauty* or *Handſomeneſs* of *Complexion* as ours, which indeed is none of ours by any genuine Right and Property, but only by an adventitious Stealth, a furtive Simulation, and a baſtardly kind of Adoption. So that if *Painting* be not rank Poiſon, yet (as Muſhromes) it ſeems to be of a very dubious and dangerous Nature; and (to be ſure) it cannot be very ſavoury, wholſome or nutritive to a good Chriſtian: If it be not in the pit of Hell, it may be on the brink; if it be not the houſe, it may be the threſhold of death; if it be not of an intoxicating Nature, yet it ſeems to be as a Buſh, or red Lattice, which gives neither honour nor ornament to any beyond the degree of a Tap-houſe or a Tavern. If nothing elſe could be ſaid againſt it, this is enough, that it is an Emblem or Token of Pride and Self-conceit, which is Barr ſufficient to all Grace, and Overdrops all true Vertue.

ANSWER.

ANSWER.

'TIS true, nothing leſs becomes Chriſtians than Pride, ſince they profeſs to follow the Example of an humble Saviour, who was content for our ſakes to have the *Beauty* of his *Face* marred, and to appear without *Form* or *Comelineſs*, to expiate the ſpiritual *Deformities* which Sin hath brought on our Souls, and Bodies too. Yet ſince Chriſt came to repair Nature, and not to deſtroy it; ſince his main Deſign is to reform our inward Decays, without any waſt or reproach to our outward *Comelineſs*; ſince to be godly it is not neceſſary to be *ugly*, nor doth *Deformity* add any thing to our Devotion; I ſee no reaſon why we ſhould imagine that God's Mercy to our Souls denies us due Care and Conſideration of our Bodies: or that, while he forbids us to be proud, by an over-valuing of our ſelves or any thing we have beyond our and their due proportion, that he requires us to be ſo abject and neglective of the outward Man as not to know, value and uſe the gifts he hath given us for his Glory and our Comfort of Life; which none can thankfully and rightly Iſa. 53.

rightly doe, who do not ſee or dare not uſe what God in Nature or Art hath afforded to them. So that it is not Pride, but Juſtice and Gratitude, that owns and improves, to right Ends, the Fruits of God's Bounty: not reſting in them, or boaſting of them, as our chief Bleſſings and Happineſs, but referring them as ſubordinate to ſuperiour Ends. It doth not grieve God to ſee us pleaſed with our ſelves and what we uſe of his Creatures, provided we abuſe them not: there may be humble ſelf-complacencies without Pride; nor have we cauſe but to joy in our ſelves, and what we doe, at all times and in all things, except then when our Conſcience tells us we offend God.

Nor may the leaſt ſuſpicion of Pride fall upon many women, who while they modeſtly uſe *help* to their *Complexions*, are the more humbled and dejected under the Defects they find of native *Beauty* or lively *Colour*: the remedying of which by artificial Applications can be no more temptation to Pride, than the uſe of Crutches or Spectacles to thoſe that are lame and dim-ſighted, or the applications of other Delights and Ornaments to our outward man or ſenſes,

ſes, with an humble Agnition of God's Bounty and Indulgence to either our Neceſſities or Infirmities.

Nor may it more juſtly be taxed for Pride and Arrogancy, becauſe in the matter of *Beauty* we challenge to our ſelves ſomething as contributive to *Handſomneſs*, which is not ours by a native, perſonal and individual Title; ſince many things belong to the uſe and ſervice of Mankind which are foreign and beſides himſelf, not as uſurped by his Arrogancy, but as accumulated upon him by the Creatour's Bounty, who is willing mankind ſhould ſerve themſelves of all his Creatures various Excellencies, in their Strength, Weight, Light, Sweetneſs, Warmneſs, *Tinctures*, *Beauties*, and *Colours*, not only to Neceſſity and Plainneſs, but alſo Curioſity and *Gayneſs*.

Otherwiſe, I know, neither your Ladiſhip nor any others who are ſo ſevere Cenſurers of all extern *Helps to Beauty*, would be ſo partial to your ſelves in other things, as to allow your ſelves, without any blame or Guilt of Pride, many ornamental Actions as well as Materials, both private and publick, whereby to ſet off your ſelf in a far different

rent Poſture of *Neatneſs* and *Handſomeneſs*, of *Beauty* and Majeſty, beyond what you have or are in the native Deſolation and Simplicity of your Perſons.

Elſe, why do you (without any ſcruple) chuſe ſuch Stuffs, ſuch Colours, ſuch Tailors, ſuch Laces, ſuch Tires, ſuch Faſhions as you fanſie beſt become you? You never are jealous of Scarlet, Crimſon, or Purple Tinctures in your Clothes, wherein you pleaſe your ſelf at preſent more than in any other deader Colours, as beſt becoming you: only you are ſcared with the leaſt touch of ſuch orient *Colours* on your *Face*, though they become you never ſo much, and though you think you need them not a little. Can ſuch *Tinctures* and *Colours* of light be honourable and graceful to your Body, and only ſhameful and diſparaging to your *Face*, when they are but the ſimple Juice or Extract of ſome innocent Herb, Leaf, Flower or Root, of which no other uſe (in Food or Phyſick) can be made, as we ſee in many things of Nature's ſtore, whereof no other benefit can be made, but the extracting and communicating of their *Tinctures* and *Colours*, whereto Nature doth invite Art and Ingenuity?

Nor

Nor is indeed any thing (as I have heard) more eaſie and cheap than thoſe applications which advance or quicken the ruddy Life of the *Face*, which is done with very little expence of time, without others pains or our own labour; and no doubt both may, and very oft is uſed to very ſober ends by humble Minds, who venerate God in this, as all his Creatures, whereof he hath given Man the Uſe and Command in all honeſt and vertuous ways.

And however God challenges his own Right and Propriety, where wicked minds ſacrifice to their own net, and glory in God's *flax*, and *wine*, and *oil*, Hoſ. 2. 5. and *corn*, as if it were their own merit or acquiſition, forbidding us ungratefully or exceſſively to uſe theſe his gifts to his diſhonour and the detriment of our Souls, while we pamper our Bodies and our ſenſual Luſts; yet where the Heart is pure and grateful to God, he no where commands nor expects we ſhould neglect the Body, (which is God's too) in the Culture of it, for Nutriment or Ornament, for Neceſſity or Decency, ſo far as we make theſe no hinderance of Holineſs, and no deſigned occaſion to ſin.

Nor do I ſee any Reaſon why this *help to complexion* or *beauty* in the *Face* may not be uſed, as far ſhort of any ſinful Pride as any other *Adorning* your Ladiſhip uſeth, who, though plentifully furniſhed with Nature's ſtock of *Beauty*, (of which (like the rich Man's *barns*) your Ladiſhip's *Face* hath great *ſtore laid up for many years*) yet as I think you are not proud or conceited of it, to any ingrateful Neglect or Affront to God the giver; ſo nor do I believe you are ſo great an undervaluer or ſlighter of it, as not to preſerve it tenderly and thriftily, but fence it againſt Sun, Duſt, Air, and Fire, by Masks, Fans, Scarfs, and Hoods; yea, if you find any Decays by Wrinkles or Roughneſs, by Freckles or Tann, you ſpeedily endeavour by Unguents and Waſhes, by Forehead-cloths and Cere-cloths to clear and ſmooth your Skin, to recover your freſh and orient *Colour*, and to fetch back that Angel which ſeems to have fled, or to be flying from your *Face*, which even ſober and modeſt Women are as loth to let go, as *Jacob* was that Angel with which he wreſtled, becauſe they think it (and not unjuſtly) a great Bleſſing among theſe little momen-

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tary ones, which our Duſt is capable of.

Yet in thus doing, endeavouring and deſiring to preſerve or recover your *Beauty*, neither your own Heart, nor any other's Tongue is ſo cruelly auſtere, as to ſmite you or accuſe you for any Pride or Arrogance, nor yet for any inordinate eſteem of this fading bloſſom, *Beauty*. And truly ſince your Plenty and Liberty exempts you from all Envy of others *Handſomeneſs*, why ſhould you deny your Pity and charitable Indulgence to thoſe that do want native *Colour*, or forbid them the ingenuous uſe of *artificial Complexioning*, which may innocently relieve them, without any Sin or Shame? Since God and Nature have as it were offered ſuch helps, which are obvious, cheap, eaſie, and every way ſafe. I do not believe your Ladiſhip wiſhes all your Neighbours poor, that they may the more value, ſet off and admire your Riches. There may be greater Pride in the want of Charity, and in ſevere cenſuring of others for Pride in that which they uſe, as from God, ſo in his Fear and to his Glory. It is good to look to the *beam in our own eyes*, of Raſhneſs and Cenſoriouſneſs,

which is an high arrogating of God's judicial Power, and aſcending up to his Throne or Tribunal, before we quarrel too earneſtly with the *mote in another's eye.*

Why ſhould any be judged of Pride for that wherein he owns and venerates God, praiſing him for his Bounty, and keeping within his Bounds? Since God's *eye* hath been *good* to poor Mortals, not only in native Gifts, but in artificial and adventitious ſupplies, why ſhould any Chriſtian's *eyes* be *evil*, repining at or diſdaining another's Benefit, who want what God hath not denied? which is as if one ſhould grudge them a plank to ſave themſelves, who have made Shipwrack. 'Tis poſſible for *Diogenes* his *Cynical* Slovenlineſs to trample on *Plato*'s ſplendid Garments with more Pride than *Plato* wore them. Nor is it any ſtrange effect of Pride, to deny others that which may make them any way our Peers or Rivals in *Handſomeneſs*; which is as ſtrong a Leaven to puff the Mind as any thing, and no leſs fermentive when natural, than when *artificial.* And indeed *artificial Helps* of *Beauty*, carry with them their own Antidote, while they are Monitors of our

our Wants and Infirmities, which (like the ſwallowing down the ſtone) keep us from ſurfeiting of the Cherries we eat.

We read no where in Scripture, That the *Beauty* and Bravery of *Colours* is either forbidden or reproved, unleſs unſeaſonably worn, when God calls for *ſackcloth* and *blackneſs* of *Faces*. *Lydia*, *a ſeller of purple*, (whoſe Dye or finer Tincture was of more Worth than the Subſtance or Stuff it ſelf) yet is not forbidden, when ſhe was converted to be a Chriſtian, either to dye or to ſell any more of that rich and orient Colour. Acts 16. 14.

Since other Diſeaſes or Diſtempers incident to our *Faces* are induſtriouſly to be cured without any Thought or Blame of Pride, as Fluſhings, Redneſs, Inflammations, Pimples, Freckles, Ruggedneſs, Tanning and the like; what hinders, that Paleneſs, Sadneſs and Deadneſs may not be remedied? ſince God hath given to Mankind not only *bread* to *ſtrengthen*, and *wine* to *cheer man's heart*; but alſo *oil* and other things proper to make him a ſerene and chearful *countenance*. And where Oil is not uſed, other things may be, according to that Virtue and Property is in them Pſ. 104. 15.

to ſuch an end. Againſt which honeſt liberty I ſee nothing wars ſo much as Prejudice, and a kind of wontedneſs to think the contrary, becauſe they never knew how innocent, as well as convenient, the uſe of ſuch Helps is to ſober Minds and more pallid Looks.

OBJECTION IX.

The Fathers and modern Divines much againſt all Painting the Face.

BUT (good *Madam*) although you may ſafely contend with my weakneſs of Underſtanding and want of Memory, which are prone to betray the ſtrength of a good Cauſe; yet I beſeech you beware how you daſh againſt that great rock, which, I confeſs, gives me ſuch Terrour as I dare not touch it, any more than the People or Beaſts might Mount *Sinai*: I mean the uniform Judgment and concurrent Teſtimony of very many learned and godly Men, both the holy Fathers of old, and the moſt reformed Miniſters of later times, who (as I am informed) almoſt

moſt with one voice abſolutely cry down and even damn to Hell all *Painting* or *Colouring* the *Face*, in order to advance the *Beauty* of it, as a Sin not ſmall and diſputable, but of the firſt Magnitude. Which dreadful Cenſure my ſelf have read (not without ſome Horrour) as in others of our *Engliſh* Divines, ſo eſpecially in Mr. *Downam's* Chriſtian Warfare, the firſt Book and 14th Chapter; where from the Fathers ſence he calls *Painting* of the *Face*, "The Devil's Invention, abſolutely a "Sin, not only in the Abuſe, but the "very Uſe; in the nature of the thing, "and not only in the Intention of the "Doer: That it is utterly wicked and "abominable, againſt the Law of God, "the Light of Nature, againſt Self-"ſhame and Conviction; a Reproach "of God, a perverting of his Works "in Nature, a Cheat of others, a Lure "and Bait to ſin, a Fruit of Pride and "Vanity, poiſonous to the Body, and "pernicious to the Soul: That it is the "proper practice of Harlots and lewd "Women; that it is inconſiſtent with "a Chriſtian Profeſſion and a good Con-"ſcience.

Downam's Chriſtian Warfare, *chap.* 14.

He brings *Tertullian* arguing againſt it, as the Devil's counterfeiting and mocking of God, by ſeeking to mend his Works, as if God needed his Enemies help to compleat his Creatures. So he cites S. *Cyprian*, telling the veiled Virgins that the Devil by theſe Arts doth but diſtort and poiſon what God hath made handſome and wholeſome. He might have added many more, as I find otherwhere in our *Engliſh* Authours, who produce the Authority of S. *Ambroſe*, S. *Auſtin*, S. *Chryſoſtome*, and S. *Jerome*, againſt all *additional Beauties*.

Thus I perceive *Engliſh* Divines (for the moſt part) are as *Boanerges*, *ſons of Thunder*, againſt theſe *Complexionary Arts*: nor do I find any (almoſt) that are *Barnabas's*, or *ſons of comfort*, as to the uſe of it in any kind, at any time, or by any Perſon that pretends to Piety. Which makes me wonder how your Ladiſhip hath the Courage and Confidence to encounter ſuch an Hoſt of Worthies, Men of Renown; or whence you are furniſhed with ſuch Arms both offenſive and defenſive in this Conteſt, beyond what I have heard or read from any one, in Defence of

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Auxiliary Beauty; which muſt not ſeem to me any *Beauty*, ſince to ſo many pure Eyes it appears *Deformity*; ſo that a *painted* Lady is to be looked upon rather as ſome Spectre or *Empuſa*, than as an handſome Woman.

ANSWER.

THis black and ponderous *cloud of witneſſes* which your Ladiſhip produceth againſt all *artificial Beauty*, from the Suffrages of ancient and later Divines, did, I confeſs, a long time ſo ſcare me, that I feared a Deluge of Divine Wrath in no caſe to be more unavoidably poured forth upon the Soul, than in this of giving any aſſiſtance to the *Face* and *Complexion*; ſo terrible Preſages of Storms did the Thunder and Lightning give both from the Preſs and Pulpits of grave and godly Men. No Soul was more ſhaken than I was, in the Minority of my Judgment; when I had more of traditional Superſtition than of judicious Religion, and valued more the number of Mens Names than the weight of their Reaſons.

But at length, finding by my greater Experience in the World, that many, if not moſt, Women of more poliſhed

Breeding, every way vertuous, and moſt commendable for all worthy Qualities, yet did uſe more or leſs (privately, and it may be leſs diſcernibly to vulgar eyes) ſomething of Art to retard Age and Wrinckles, to preſerve or recover a good *Complexion*, to quicken that *Colour* which is the Life of the *Face*, and to diſpel the Death of an exceſſive Paleneſs, notwithſtanding what was with ſo great Zeal and Terrour urged by ſome againſt all ſuch Practices, which are not the leſs evil becauſe leſs diſcovered; I began ſeriouſly to examine the Grounds of their Opinions who were ſuch Enemies againſt it, and what Diſpenſations in private thoſe vertuous and modeſt Women had, who more or leſs uſed ſome Art, without which their *Beauty* and good *Complexion* would be much abated, if not quite deſtroyed.

And now out of that Nonage and Minority which kept me in the Wardſhip and Awe of Mens Names and Numbers, I conſidered, That theſe alone ſignifie no more to make up any Reaſon, or to prove any thing a Sin, (in point of Conſcience) than ſo many Cyphers can make up a Summ which have no Figure before them.

In

In matter of Godlineſs, as to intellectual Light and Darkneſs, or moral Good and Evil, it is not to be regarded who, or how, or when Men, affirm or deny any thing, but *why*. This made me at once curious and ſerious to examine what ſtrong Reaſons were alledged by them, and on what Grounds a thing ſo ſmall, eaſie, cheap, ſafe, and for the moſt part both inoffenſive to and undiſcerned by others, ſhould merit ſo bitter and odious Invectives, ſo as to be baniſhed from all Chriſtian Society; which yet admits ſo many Curioſities, Elegancies, Superfluities, Ornaments and Delicacies of Life, in Clothing and Dreſſing, in Building and Cookery, in Gardening, and all Adornings by Hangings, Pictures, Carvings, Gildings, and Tinctures.

And truly, *Madam*, after the beſt ſearch and examining I could make of all that was written, preached, or privately diſcourſed of by any Men againſt *Artificial Beauty*, (as now by your Ladiſhip) it ſeems very ſtrange to me how, if the caſe were ſo clear as to a notorious Sin, and ſo flagitious a Crime, (which, not like the ſlie Fox, crops the Grapes, but like a wild Boar roots up the

the very Plants of all Piety and Vertue) how neither your Ladiſhip from them, nor any of them from one another in a continued track, do ever produce ſuch valid Scripture-Reaſons or Grounds of Morality (as to Piety, Equity, Charity, or Purity) as may make up one ſolid and pregnant Demonſtration, rather than multiply long and ſpecious, yet dubious, Declamations; which are like Ropes drawn out to a length, but not bound or girt about things; having much in Shew and Extention, nothing in the binding or convincing Power.

And ſuch (I muſt freely tell your Ladiſhip and all the World) are all thoſe ſharp, ſatyrical and popular Invectives which hitherto I have met withall any where; to which your Ladiſhip hath given as much (or more) edge and ſmartneſs as ever I found from any. For otherwhere one ſhall find, that thoſe good Men (without any new ſtrength of Arguments) commonly uſe the ſame borrowed Phraſes, thoſe wonted Flowers of Oratory, one after another, as ſo many correſponding Echoes; by which they make loud and fierce Declamations againſt all *artificial Helps* to *Beauty*, rather in a ſequacious and credulous

dulous Eaſineſs, than after the rate of any perſwaſive ſtrictneſs, either from Principles of right Reaſon, or from Scripture-precept and Authority, with which your Ladiſhip began diſcourſe upon this Subject between us; where, I think, your Ladiſhip found no ſuch penetrating and confounding Thunderbolts as were vulgarly imagined, to be caſt in the Faces of all Women that any way helped the Defect of their *Beauty* by ingenuous and modeſt Arts.

So ſoft and good-natured, for the moſt part, are good Men, as to be eaſily led away by the Authority and Reputation of other Mens Names and Opinions, which (under favour) is but a credulous kind of Superſtition and Preſumption, the Sap, not the Heart of Religion, whoſe Grounds, as to Matters of Conſcience, binding or looſing the Soul from Sin or to Judgment, are not the Fancies, Conjectures, or Oratories of Men, but the Mind, Will and Oracles of God, whoſe Rule is, *To the Law and to the Teſtimony: if they ſpeak not according to this word, it is becauſe there is no light in them*; if they ſpeak not contrary to theſe, there is no Sin or Darkneſs in them. Iſa. 8. 20.

I do

I do humbly acknowledge, it becomes not the Weakneſs of my Sex to contend or argue with thoſe holy Fathers of old, Men of incomparable Learning and Sanctity, whom I wiſh I could as well ſtudy and read in their own Writings, as I do highly venerate their Names, for that great Authority which they have juſtly obtained in the Church of Chriſt, by their zealous and induſtrious Pains to deliver to us the great things of God, and thoſe weighty Matters of Religion which are neceſſary to Salvation.

Yet I know they were ſo holy and humble Men, as not to think themſelves infallible, nor to obtrude their Opinions as Dictates, or their Commentaries for ſacred Texts, and their Writings for indiſputable Oracles upon the Church of God, or any Believer's Conſcience. Who is there in theſe days of ſo obſervant a reſpect to the Fathers, as to forbear as Sin all they forbad, or to perform as Duty all they then required? I have heard and read that every one of them had their Errours, greater or leſſer, even in Points of greater Concern than this of Ladies *Beauties*: that moſt of them were Antagoniſts in ſome Point

or

or other againſt ſome other of like Piety and Learning with themſelves. Good and great Men are not ſet beyond miſtakes. Nor is it ſeldom that Paſſion or Prejudice or Cuſtom biaſſeth their Judgments wide of Truth: Like *Eli*, a grave and venerable Perſon, miſtaking that for *Drunkenneſs* in *Hannah* which was Devotion. S. *Peter* was diſſemblingly divided between Scandal and Conſcience from off the Jews and his Judgment, in point of eating Meats, and converſing with the Gentiles, till God better informed him. The primitive Chriſtians were dubious and abſtaining from many things under the notion of Sin, till they were better informed of Chriſtian Liberty. 'Tis as eaſie for the Conſcience to ſhrink to an overnice and rigid ſtrictneſs (as, *Touch not, taſte not, handle not,*) as to be dilated to on over-ſtretched looſeneſs.

1 Sam. 1. 14.

Gal. 2. 11. Acts 10.

Acts 15. 20.

Col. 2. 21.

But, ſaving the merited Honour and Reſpect I bear to thoſe holy Men, what wiſe Man now urgeth all the primitive Rigours of Diſcipline; yea, or all the Tenets of Doctrine which the Fathers ſometime impoſed on Chriſtians as their ſeveral Judgments? No doubt, the Fathers of the Church, after the ſeverity of

of thoſe times when Chriſtian Religion was moſt-what in or very near to the Furnace of Perſecution, did worthily ſtudy the extern Honour and Gravity of it, ſo as to decry all thoſe Coſtlineſſes, Delicacies and Softneſſes beſtowed on Clothes, or Houſes, or Bodies, or Heads, and Faces, (which muſt daily prepare to marry with the Flames and Faggots) as ſuperfluous and leſs ſeaſonable, and ſo no way ſuitable to that Chriſtian Simplicity, Mortifiedneſs, Modeſty and Humility which thoſe times required, which gave daily Summons to Mortification by the ſad and frequent Alarms of others Sufferings, and their own being expoſed to like hazards of Death or Perſecution. So this of *auxiliary Beauty* (among other things) they might poſſibly then decry and deny with ſome vehemency to Chriſtian Women, not as abſolutely evil, and in it ſelf unlawful at all times, but as inexpedient and needleſs at thoſe times, when (as preciſe *Virgins*) they had more need prepare the *lamps* of their Heart for Chriſt, than the *Beauty* of their *Looks* and *Faces* for their Suitors or Husbands. Things may be leſs wholſome to ſome Tempers and Conſtitutions, which yet are not

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in themſelves poiſonous or pernicious.

How zealous were ſome of them for vowed and perpetual Virginity, even ſo far as ſometime to ſpeak leſs honorably of Marriage; yea, to ſome Bitterneſs againſt ſecond Marriages? How do they exclaim as againſt falſe Hair or Peruques, ſo againſt braiding or laying forth and powdering or colouring their Hair; ſome againſt cutting or ſhaving cloſe the Beard, againſt Coſt, Splendour and Curioſity of Clothes and Diet? *&c.*

Not that they thought theſe things evil in themſelves, but they obſerved many Chriſtians made an evil (that is, a ſcandalous and unſeaſonable) uſe of them, the abuſe of which was not ſo eaſily regulated, as the uſe was utterly decried. Nor do they (as far as ever I could perceive, by what is urged out of the Fathers by our *Engliſh* Writers) oppoſe things of this Nature argumentatively ſo much as oratoriouſly; not denying the Nature and Uſe of them to ſome Perſons, in ſome caſes, and at ſometimes, but only that uſual Pride, Levity or Impudicity which they obſerved or ſuſpected in many, who (as they repreſent

repreſent it) uſed then ſuch groſs and dangerous dawbings of black, red and white, as wholly changed the very natural Looks and Deference of the Perſon. Nor did it ſeem to them only vain and ſuperfluous in moſt, alſo irreligious in many, but very fulſome, and even uncomely, in all that uſed ſo loathſome Faſhions.

Beſides, the greateſt ſtrictneſs of thoſe holy Fathers ſeems to have been to Votaries or reſolved Virgins, in whom they thought it a kind of Apoſtaſie to return to thoſe ſecular Toys and Curioſities of extern *Ornaments*, and ſtudy of worldly *Beauty*, when they made a profeſſion to abandon them, and to live far above them, as ſtudious not to pleaſe men, but God.

Nor is it ſtrange, if thoſe Men who generally choſe Celibacy or ſingle Life, were more tetrical or leſs indulgent in ſuch things to Women, whom they moſt feared, becauſe they leſs loved or uſed their Company; yea, whoſe Converſation they ſought wholly to avoid, caſting what damps they could on their own Inclinations by their diſtances from them, and Declamations, not only againſt all feminine Arts and Ornaments,

but

but even againſt the very Sex. Yet in their more calm temper there is no queſtion but they made great difference as to times and perſons in the uſe of the ſame things.

As the ſeveral Cenſures and Opinions of the Fathers muſt give way to the Scriptures Authority (out of which nothing of validity is produceable againſt *auxiliary Beauty:*) ſo they may without Injury) be looked upon as far inferiour to the joynt Suffrages or Reſolves of Councils; without whoſe concurrence with the Fathers ſence, I can hardly think any thing a Sin, or Violation of that Modeſty required by Eccleſiaſtical Canons, and the Diſcipline of the ancient Churches, from whom I find nothing ever cited by any Writer againſt the uſe of theſe feminine *Helps* of *Complexion*, as by a joynt Suffrage and Determination of the Church againſt them; either looking upon ſuch Toys as below the Animadverſion of ſo venerable Aſſemblies, or leaving them to the freedom of every one, whoſe vertuous or vicious Minds beſt reſolved the Lawfulneſs or Unlawfulneſs of them in particular Caſes and Conſciences, whoſe Nature and Uſe in general

was

was (as all outward things) indifferent. I find no Woman (otherwiſe unblameable) either cenſured or excommunicated for her *colouring* and dreſſing: nor did the ancient Confeſſours or Caſuiſts (any more than at this day) either examine or condemn the uſe of *Tincture* and *Complexion* to the *Face* as any ſin in it ſelf, but only in reference to the mind and end of the uſe.

Private Mens Opinions may not charge the Soul with Sin in things of outward uſe and faſhion, where Scriptures and Councils are ſilent.

Nothing is more uſual than for ſingle Perſons (otherwiſe very learned and godly) to be ſtrangely wedded and vehemently addicted to their own wonted Modes, their cuſtomary Opinions and Faſhions; of which they at length begin to make ſome Conſcience, as if they ought ever to approve and never to recant what they have long liked or diſliked, eſteeming thoſe things next to ſin which are new and unwonted to them.

Which Temper (I think) was not only obſervable in many of thoſe holy Fathers, whoſe venerable Aſhes I leave to their reſt, (hoping to find them more

Friends

Friends and Suffragans to the Vertues and Modeſty of ſober Women, than Enemies to their *Beauty*, or Condemners of thoſe things they ſometime innocently uſe, to conceal the Defects or help the Infirmities of their *Faces* in point of *Beauty*:) but (I am ſure) nothing hath been more frequent than ſuch high and affected ſeverities taken up by ſome of the later and leſſer Edition of Divines, who would be counted great Reformers of the times, becauſe they were vehement Cenſurers and Condemners of what-ever they liſted to diſlike or not to fanſie. Thus many of them have not only followed the tract of ſome of the Ancients, in their Strictneſſes urged upon Women as to their Dreſſes, Faſhions, Clothes and Adornings; but they have horribly inveighed (at firſt) againſt many other things of new, yet civil and convenient, uſe, as againſt ſtarch, eſpecially if yellow, (as if there were ſin in that Colour more than in white or blue) to which at length they were ſo reconciled, that they affected to uſe nothing more in their Ruffs and Linen. How earneſt were ſome Preachers againſt careleſs Ruffs; yea, and againſt ſet Ruffs too?

Both

Both which they (at length) came to wear, rather than *Pickadilloes* (which they thought had too much of the Courtier) or little plain Bands, which they liked not, becauſe the *Jeſuits* wore ſuch. How was Tabaco miſtaken by many great Maſters of the Pulpit and Peoples Ears, before they generally fell to taking of it themſelves, fanſying (at laſt) that they never had more devout Meditations or ſharp Inventions, than thoſe which were begotten, or at leaſt brought forth, by the Midwifery of a Pipe of good Tabaco; which at laſt perfumed their Clothes, their Books, their Studies, and their Sermons? What Enemies were ſome Miniſters to Peruques, to high-crown'd or broad-brimmed Hats, to long Clokes and Canonical Coats, and now to long Caſſocks, ſince the *Scotch* Jump is looked upon as the more military Faſhion, and a Badge of a Northern and cold Reformation?

How have ſome cried down all Dancing, which moſt ſober Perſons now uſe? Many are at diſcord with all Muſick and Singing with Art and Curioſity, in ſacred Pſalmody, from which neither *David* nor the devouteſt *Jews* of old, nor the holy Chriſtians of former times did

did abhorr; yea, they highly adorned it, and devoted it to God's Glory, as one of his ſpecial and Diviner Gifts to Mankind, which the Church knows beſt how to improve.

How bitter have ſome been againſt all luſory uſe of Lots, or any play with Chance; ſo againſt all playing at Cards, though merely recreative, as Bowls and other Sports are? Laſtly, againſt all Uſury, or Profit upon Intereſt from dry Money, how vehement hath the Torrent of ſome Mens Judgments been? which yet others reconcile of late (by ſome Diſtinctions) with God's Laws and a good Conſcience, as finding that civil Commerce cannot elſe be well carried on.

Some can digeſt the firſt-fruits of a ſimple Uſury upon the Principal, but by no means Uſe upon Uſe from the ſame hand; which yet is but the ſame thing with the firſt, unleſs it alter the caſe to put out the Intereſt-money to a new hand, or continue it in the old.

Such haſty and over-early Bloſſoms of precipitant Cenſures and prepoſterous Zeal do oft ariſe in very godly Minds, out of a Principle not only venial,

nial, but ſo far commendable, as it argues a cautious Tenderneſs of offending God: which Bloſſoms yet do oft fall off in time upon further Trial of Truth, as abortives to Truth, never bearing ripe Fruits as to any thing of Grace and Vertue, though they flouriſh (for a while) in the warm Opinions and devout Fancies of ſome Miniſters and others, till time correct and cool them, or contrary cuſtom prevailing confute them, as to thoſe clamours they made againſt them for Sins, and a good Conſcience; when indeed the chief thing that moved their Paſſion and Prejudice, was but Unwontedneſs and Tradition, with want of due Conſideration.

And certainly, if thoſe eminent Heroes of Religion, (the ancient Fathers) will give us leave to ſtand as Pygmies on the ſhoulders of ſuch Giants, that we may the better take a free, full and adviſed Proſpect of their private Opinions; much more Freedom may I or any one take to examine the magiſterial Cenſures and Anathema's which thoſe Men uſe who are of later Edition and leſſer Print, who bear themſelves in ſome things (as in this caſe of aiding the *Complexion* by any *Tincture*) as much

upon

upon the Name and Authority of the Fathers, the Fathers, as the Jews did upon *The Temple of the Lord, the Temple of the Lord*; when yet they urge neither pregnant Reason, nor any Scripture-proof from the Store-houses of the Fathers, but only follow them more by a credulous easiness of Spirit, than by any discerning or convincing Power, using their Bows and Powder rather than their Arrows and Bullets, more Repeaters of their popular Oratorious vehemencies, than Urgers and Confirmers of their Argumentative strength, which either they find not in those Fathers who have been vehement as to this point, or else they cannot tell how to manage it. Jer. 7. 4.

Yea, I am informed by a Person of learned Integrity, with whom I conferred oft in this case, that one Man of great Repute, namely *Peter Martyr*, is so partial an Enemy against what he calls *Painting* of the *Face* in any sort or degree, that writing upon the occasion of *Jezebel*'s Fate against this Practice in Women, he not only urgeth, but stretcheth to a Falsity, a Story out of S. *Jerome*, as if it were a dreadful hammer by which to demolish all *Painting*: *Peter Martyr*'s Comment on the *Kings*.

when indeed S. *Jerome* doth not in that place ſo much as mention *painting the face*; when he tells *Læta* (in order to her Daughter's Education, becoming an intended Nun or Recluſe) of a Woman who, having deſigned her Daughter to be a votary Virgin without her Huſband's conſent, was by the Husband's command moved to alter the Child's veiled Dreſs and over-grave Habit, to the wonted Faſhion and Civility of other young Gentlewomen, as to Clothes, Hair, Gems, *&c.* For which deed ſaith S. *Jerome* (for *painting* her Daughter's *face*, ſaith *Peter Martyr*, beſides the Text and Story) the Mother was the following night terrified with Dreams and Viſions, and threatned with ſpeedy Death, if ſhe did not reſtore her Daughter to the former Mode of votal Habiliments.

Truly the Report ſeems fitted to the Pulſe and Bent of thoſe times, which were high Venerators of vowed Virginity: But it is ſtrange that a Wife ſhould be threatned by God with Death for obeying her Husband in ſuch a thing, the contrary to which ought not to have been carried ſo far on without or againſt the Husband's and Father's

ther's Will. But for the more *odium* of the buſineſs, this Story is brought in by *P. Martyr* againſt all *painting* of the *Face*, under the Name, but not from the true Authority of S. *Jerome*.

Your Ladiſhip farther inſtanceth in one of our later *Engliſh* Divines, to whom I am no ſtranger, Mr. *Downam*, a Perſon of primitive Piety and great Learning (no doubt;) whom whoſo ſhall read, in the place you cited, crying down with ſo great fervour all *painting* the *Face*, (for ſo he calls and counts all *Helps* to *Complexion*) muſt needs be (as I was) much ſtartled, fearing leſt ſo great Ordinances diſcharged with ſo much noiſe and terrour ſhould be loaden not with Powder only, to ſcare poor Souls, but alſo with deadly Bullets, to daunt and deſtroy them. Yet with the Peace and Favour of ſo good a Man, even my ſimplicity can eaſily diſcern (having oft ſeriouſly peruſed that his vehement Diſcourſe and rough Satyr againſt all *Helps* of *Beauty*) that there is more of Sound and Terror than of Force or Execution in what he there ſays againſt them.

The good Man rather took it for granted and indiſputable, than ſeriouſ-

ly pondered the grounds of other mens and his own heavy Cenſures, which rank it in the number of abſolute and utter Sins of a groſs Nature; never ſo much as diſtinguiſhing between the thing done, and the End or Mind of thoſe that doe it: as if the ſober Relief of a pallid Infirmity, or the modeſt ſtudy of outward *Decency*, were the ſame things with Levity, Pride and Wantonneſs. At the ſame rate he might have inveighed againſt quenching ones thirſt, or drinking to chearfulneſs, becauſe of the foreſaid conſequences of Drunkenneſs, Riot and Debauchery.

This worthy Man (after S. *Cyprian*) calls all *painting* or *colouring* of the *Face* an *Invention of the Devil:* but he proves no ſuch thing by any due Reaſon or Authority, only he ſeems in this caſe to believe (what otherwiſe he wholly diſbelieves) that old fabulous Fancy, which they ſay ſome of the Fathers had from the *Jews*, of Devils being *Incubus's*, and that in their Courtſhips to Women they gratified them with theſe Inventions which might help their decaying *Beauties*, and make thoſe wanton Devils ſtill inſamoured of them. Which frivolous and odious Reflection (fitted to vulgar

Paſſions

Paſſions and Capacities) hath, as no certainty, ſo no weight of Truth in it; unleſs he fondly imagine with ſome, That the Race of the Giants before the Flood, were of this Progeny, which (it is ſaid) *the Sons of God* (whom he must interpret Devils) begat of *the Daughters of men*, whom they took, becauſe they were fair, and to whom they contributed (it ſeems) this rare Art of *painting the Face* to keep them lovely. What ſober Perſon can dote ſo far as to allow any ſuch monſtrous Fictions, and more monſtrous Productions? Gen. 6. 4.

As for the rarety of theſe Inventions which by any *Colour* or *Tincture* ſerve to help the Ruddineſs of the *Face* or the Livelineſs of *Complexion*, neither Mr. *Downam* nor the Fathers needed to rake the Devil's Skull to find them. Alas! it is a moſt eaſie and obvious thing, both as to the things uſed, and alſo as to the Fancy of applying them to the Skin or *Face*, as well as in any other ordinary ways of Dying, Colouring or Painting of things. Nothing is and ever hath been more natively common (as I formerly told your Ladiſhip) to all Nations in the World, than Men and Women *painting* and adorning themſelves

with ſeveral *Colours*, Juices and *Tinctures*, being an ordinary cuſtom, and as expoſed to humane Art and Experience, as the ſtaining or dying of any Clothes, the making of any Pictures or Statues; to which the various and communicable Colours afforded by Nature in Feathers, Flowers, Roots, Herbs, Beans, Stalks and Wood; in Flies alſo and Fiſhes, do daily invite Mankind to the Exerciſe of their Art and Fancies in applying of them.

But (*Madam*) how ſad a thing is it to ſee grave Men urge in Matters of Sin and Caſes of Conſcience, thoſe putid Fables and ridiculous Fictions which themſelves do not believe? What is this but like the ratling of Hail upon Tiles? which neither wets with moiſture, nor pierceth with its ſtrokes and noiſe? Such downy Feathers as theſe will never make up the ponderouſneſs of a Mill-ſtone; and ſuch as every groſs Sin muſt be (which ſinks to Hell) both by its Offence againſt God's Will, and by that Shame, Guilt or Conviction which riſeth in our own Conſciences, either before, in, or after the Commiſſion.

His

His other heap of Arguments are only aſſertory not probatory: As, That *it is an abſolute Sin in the nature and uſe of it*; which he ſhould have made good by ſome plain Proofs and pregnant Inſtance of right Reaſon or God's Word againſt it: which he doth not ſo much as offer at in the leaſt kind; when we all know that the formal Malignity or Evil in all Sin is from the Pravity or Contrariety of our Wills againſt the holy Will of God, either as revealed in Scripture, or by the common Light of Nature.

In which laſt what he ſeems to urge as to the *reproaching and mocking of God*, the *deception of others*, and the *belying our ſelves*, I have already anſwered, when your Ladiſhip inſtanced in them; ſhewing your Ladiſhip, That there is no more done in this mending or *aiding* of the *Complexion*, by ſober Minds and modeſt Perſons, than is done in many other Practices of humane Art and Invention, which help Crookedneſs, Lameneſs, Dimneſs of Sight, or any other Defect and Deformity in Nature; which no Man is ſo fooliſh as to impute to the Devil's Invention, or to count them any hurtful Impoſturage, Injury, or

Indignity againſt God, our ſelves, or others

For his fear leſt Women ſhould rather poiſon or marr their *Faces*, Eyes and Teeth, by the uſe of ſuch things as *help* their *Looks*; his Care and Charity to Women in this is not ſo great, as his Ignorance is of thoſe innocent and harmleſs Applications, which are far enough from what ruſtical Jealouſies might poſſibly fear and imagine, as if Women were ſo mad of a little *Colour*, that they will venture upon uncorrected Quick-ſilver, untamed *Mercury*, the invincible *Aqua fortis*, or any ſuch pernicious Drugs; which yet (ſure) may be uſed in their ſeveral Kinds and Qualities without Sin, if they had a *face-mending* Virtue in them. But 'tis certain that *Tincture* which Women generally uſe to quicken their *Complexion* withall, is as ſafe and inoffenſive to to their own health as any Flower. So that from this Errour can be no true ground againſt it, as if it were ſelf-indangering, and ſo offenſive both to God and man.

Laſtly, for his Cenſure, That all are proud, lewd, vain and wanton Women who uſe it in any kind, to any end: truly

truly it is as harſh as raſh: nor is it to be juſtified as to the Truth of the Aſſertion, if any ever did uſe it ſoberly and modeſtly; leaſt of all can it hold in Chriſtian Charity, unleſs he had known the Hearts and Intents of all thoſe that ever uſed it to be ſuch as he there expreſſes, when (alas, good Man!) it is very probable he knew very few, it may be not any one, that uſed it; poſſibly he, with other Men of the ſame brow and ſeverity, might ſuſpect ſome unjuſtly, (which is ordinary in thoſe that cannot live well without cenſuring others for ſomething evil.) No doubt, he highly approved others for very vertuous and good Ladies, who uſed ſome art and quickning, while he was never the wiſer, nor they the worſe, either in his Opinion or their own innocent Intentions.

So that leaving the cloud and crowd of Authours and Writers, of Fathers and Preachers, whom I ſhall ever reſpect and value according to what I find of Godly Wiſdom and Chriſtian Charity in them; your Ladiſhip muſt give me leave rather to look to the *more ſure word* of God, and that light of right Reaſon which enlighten every Man,

one in the World, both in the Church, as to the knowledge of Good and Evil, Sin and Sanctity, Vice and Vertue. If Fathers or others ſpeak not according to this light, all their Oratorious poliſhings and ſhinings are but falſe beams, as the gliſtering of Gloe-worms, from Humane not Divine Authority, which only can ſet a ſtamp of ſin upon our Actions. Neither the Wit nor Tongue of any or many Men can be a Mint capable to coin the leaſt Farthing ſin, much leſs ſo large a Piece and Medal as this Man pretends to make of any *helping* our *Complexion*; which ſeems to him to
Zach. 5. 8. be as *the talent of lead caſt into the Ephah*, where the *woman ſate*, when truly he proves it not by any weight of Arguing (and bare words are but as wind) to be ſo much as the duſt of the Balance. And truly I cannot yet ſee but that in the height of Religious Severity it may be put among thoſe venial Vanities of humane Life, of which no ſtricter Account in point of Morality need to be given or exacted, but only that Divine Indulgence by which God in innocent Freedoms, as a Father to his Children, gives us leave to adorn and pleaſe our ſelves, without any of his diſpleaſure. Nor

Nor may the violence and bitterneſs of ſome good Mens Cenſures againſt all *auxiliary Beauty* ſeem ſtrange to us; for nothing is more eaſie and frequent than antique and popular Errors, which either cry things up or down as ſome one or more Perſons of Eminency firſt fanſied and opined; from whom, without any further Trial, many receive for currant all that is ſtamped with their Name: Thence it grows ſo common and cuſtomary, by the Authority of time and multitude, that even learned and ſober Men in following Ages are content to ſwim down the common ſtream, rather than trouble themſelves to croſs or queſtion ſuch vulgar, and therefore authentick, Errours.

Which, I remember, my Lord your Brother, in one of his many excellent Diſcourſes (meriting a far better memory and tongue than mine) obſerved to be ſo frequent both in politick and pious Affairs, in things Civil and Eccleſiaſtical, becauſe very few examine the marrow and inſide of things, but take them upon the credit of cuſtomary Opinings: and what they hold even *in capite* and *corde* too, is more by a ſuperficial Tenure of Credulity, than any pregnant

pregnant Proofs and good Evidences of Reaſon or Religion.

Which eaſineſs if it be excuſable to humane Infirmity in leſſer Matters, where there may be an adherence in Perſwaſion or Practice to either ſide without any Sin or notorious Errour, yet in things highly charged with Sin, even to a more facinorous and notorious degree, (as this of any *painting* and *complexioning the Face* is by this worthy Man and others) grave and godly Divines ſhould be very wary what they
Eccl. 7. 16 affirm or deny; leſt they be *over-righteous* beyond what God impoſes, or ſevere beyond God's ſmitings, or uncharitably lay either heavier Preſſures on the Conſciences, or harſher Cenſures on the Actions of others, than God himſelf doth.

Men of never ſo eminent Learning and Piety may not either *add* or detract from the *word* of God, *leſt they be found lyers*, as *Solomon* ſpeaks, *Prov.* 30. 6. Nor ought they to multiply ſins by unreaſonable and unſeaſonable Severities, beyond what God hath done. For ſuch paſſionate and precipitant ways of cenſuring and condemning in caſe of ſin (where pregnant convictions in Reaſon

or

or Scripture are wanting) beſides that they are moſt unworthy of a cautious and well-adviſed Divine, (who, being in God's ſtead to people, ought not to pretend God's Authority where he can produce none) do not only charge the Conſciences of Chriſtians with needleſs burdens, and bind them to unjuſt Bondages, but they very much (alſo) baffle the Credit or Honour of Religion, highly diminiſhing the Reverence due to the Miniſterial Profeſſion, as to that *binding* and *looſing* Power of the Keys which is principally committed to them. Matth. 18. 18.

For nothing makes People leſs prone to obſerve, or more ready to disbelieve their words, as to the avoiding real ſins, than when they find them ſo looſe, ſuperficial, and but verbally imperious in feigned and forced Enormities, which are not convinced to have in them (if rightly tried and ſtated) any Iniquity againſt God or man, being injurious to neither, where the Heart is upright, as it eaſily may be, and no doubt always is, in modeſt Women, who generally uſe in ſome degree or other (as they beſt fanſie) ſome things that they think beſt ſet off their outſide and *Handſomeneſs* to the World.

Further-

Furthermore, from ſuch magiſterial Rigours infinite Doubts and Scruples are raiſed among weaker Conſciences, who dare leſs truſt to their own Judgments, while they doubtingly uſe or doe thoſe things which they are loth to want, and againſt which they ſee nothing proved as evil; yet are they ſcrupulous and afraid to uſe them, becauſe of ſo much Prejudice and Clamour againſt them: So that hence grows their ſnare and ſin too, while they want that *faith* in uſing them which is neceſſary to juſtifie, not the nature of the thing done, but the Conſcience of the Doer; as the Apoſtle requires, *Rom.* 14. 23. Whereas, in reference to the nature of the thing done, the Apoſtle aſſures us, That *the Kingdom of God*, as to gracious Power and Peace, *conſiſts not in* any of theſe things of external uſe (as *Meat* or *Drink*, and ſo Clothes, Colours, *&c.*) nor ought the Conſcience in theſe to be ſet upon the Rack and Tainter, but rather acquainted with its Liberty, which being kept within the bounds of Modeſty, Sobriety and Innocency, needs not be ſcared with the ſcruple of Sin.

Rom. 14. 23.

Verſe 17.

And

And indeed in this very caſe of *Complexioning*, I have heard that many Learned and Wiſe Men, both at home and abroad, who are more remote from vulgar eaſineſs and credulity, do forbear to condemn (as ſin) the uſe of thoſe things that are ingenuouſly and innocently helpful to the *Beauty* of modeſt Women; but they rather examine the true ſtate of things, both in the nature of what is uſed, (which muſt needs be good, as in the order of God's Creatures) alſo as to the Mind and Intent of the Doer or Uſer of them: accordingly they determine, That all *Colourings* added to the *Face* are ſo far ſin or not ſin in the Conſcience of the Doer, as their Minds are morally and intentionally diſpoſed either to modeſt and ingenuous Decency, which is commendable, or to Lewdneſs, Pride and Lubricity, which are blameable: And as they find the things uſed to be in the Cabinet or ſtore-houſe of Nature; alſo the uſe of them to be no where forbidden in Reaſon or Scripture, as a Relief to ſuch Defects or Infirmities of *Beauty* as may befal the *Face*; ſo they reſolve that according to the Qualities and Aptitudes which are ſeen in thoſe things for

for ſuch ends, they may lawfully be uſed with Humility, Charity, Purity and Thankfulneſs, without any offence to any Relations wherein we ſtand obliged to God, our Neighbours, or our Selves.

We ſee in many caſes, that Time and calmer Conſiderations, together with different Cuſtoms, which (like the Tide or Flood) inſenſibly prevail over both manners and minds of Men, do oft take off the edge and keenneſs of Mens Spirits againſt thoſe things whereof they ſometimes were great Abhorrers, reconciling their mortal Feuds, and wearing off their popular Prejudices. Few Mens Judgments are ſo dyed in Grain, but they will fade and diſcolour, being moſt-what only dipt by vulgar Eaſineſs in common Opinions: Nor do I ſee any thing unlikely, but that upon ſecond Thoughts and more exact View, a fair Moderation and civil Atonement may be mediated between Ladies *Countenances* and their *Conſciences*, by the Interceſſion of Judicious and Religious Perſons, both Miniſters and others, who dare to be wiſe beyond the vulgar, and who have Patience to conſider better of this caſe than hath been wonted.

It

It will no doubt appear how little or no ground there hath been for ſo great Reproaches or Terrours of Sin, in a caſe no way more dangerous to the Soul or Body of a vertuous Woman than all other civil and allowed Ornaments are; where, by adding a little Quickning and Luſtre to her *Looks*, ſhe is no way hindred from the Love of God or her Neighbour, in chaſte and charitable ways: That where no Coſt is laviſhed, no Time waſted, no good Duty neglected, no Vice nouriſhed, no Vertue depreſſed, but only a civil Decency ſtudied (which was never denied to holy Women in ways agreeable to Nature) there can be no Enmity to Grace, nor Compliance with Sin.

OBJE-

OBJECTION X.

Painting the Face very ſcandalous, and ſo unlawful.

BUT (good *Madam*) ſuppoſe *Artificial beautifying* of the *Face* be not in it ſelf abſolutely unlawful, but may in ſome Countries and ſome Caſes be uſed by ſome Perſons privately and ſoberly, without the confidence of ſinning againſt God; yet what ſhall we ſay to the Scandal and Offence it gives, when known to many zealous Preachers and Profeſſours here in *England*, whoſe Spirits are much grieved and offended if they do but ſuſpect (how much more if they palpably diſcern?) any Lady or Gentlewoman profeſſing Godlineſs to uſe any *Paint* or *Tincture* to help their *Complexions?* Ought not (I beſeech you) all worthy Women therefore to abſtain wholly from it, becauſe it is a thing prone to grieve the Spirits of good People, although they do not think it abſolutely a Sin? Is it not better to want a little *Colour* in the *Cheeks*, than to damp God's Spirit

rit in any ones Heart; or to *offend one of thoſe little ones*, as Chriſt ſpeaks, by abating that good Hope and Joy they had in our Graces? Mat. 18. 6.

The Apoſtle's Rule is, even to thoſe who were (as he was) fully perſwaded of the Lawfulneſs of many things as to their Conſciences (that they were of free and ſinleſs uſe in themſelves) yet (ſaith he) *if thy brother be grieved*, or *ſtumbleth*, or is *offended*, or *made weak* by the uſe and exerciſe of this thy Freedome, Charity here forbids thee to uſe this thy Liberty, leſt thou *deſtroy* by it *thoſe for whom Chriſt died.* Though things are pure and lawful in their Nature, and in God's general Permiſſion, yet they become then evil and unreformed when they give uncharitable Scandals to others: So that the point of Scandal (which is in this very great and ordinary) ſeems barr ſufficient to keep off all *Painting* or *artificial Tincture* from the *Faces* of pious and charitable Women. Rom. 14. 15.

ANSWER.

ANSWER.

THE point of Scandal, (which your Ladiſhip now makes your refuge in this Diſpute) either given or received, hath, like a Labyrinth, ſo many windings and turnings, ſo many perplexed cautions and diſtinctions, that it ſeems rather a maze to loſe the Mind in, than any fair retreat where Judgment and Conſcience may repoſe and ſecure themſelves. None is ſo ſimple a Sophiſter in diſputing about things of dubious and indifferent Nature, but when he is driven by Reaſon and Scripture from his ſtrong holds of Prejudices and Confidences, when he ſees the thundering Cannons of his Cenſures and Anathema's diſmounted or cloyed, he then retreats to this of Scandal, and earths himſelf in this Burrough, pleading that he is ſcandalized with what you doe, (or if he but ſuſpect you doe it) though he give you no reaſon againſt what you doe, nor can indeed prove that you doe what (it may be) he ſuſpects. Thus Ignorance, Superſtition and Suſpicion, will be ever over-awing Truth and Chriſtian Liberty, both in private Perſons, and in publick

lick Societies or Churches, imperiouſly injoining others to forbear the uſe of their Liberty, merely becauſe this or that poor Soul ſays they are offended, though they give no reaſon why.

Thus the Pleaders of Scandal, like Soldiers of Fortune, are ingaging in every Quarrel, where they ſtake nothing againſt the Liberty, Peace, Order and Decency of others, but only their private Fancy, Opinion and Diſlike; who yet are many times moſt prodigal in giving others great and publick Scandals, by uſing or diſuſing ſuch things as others no leſs quarrel at, oft denying Obedience to publick and lawful Authority in thoſe things of which they make any ſcruple, imperiouſly challenging this Liberty to themſelves, yea glorying in their Scandalous Refractarineſs to publick Order and Conſtitutions: yet they dêny this Liberty to others in the ſame or like Caſes, about things dubious and indifferent, concerning which there is no preciſe or expreſs Will of God declared, but they are left to prudential Freedoms as to private Mens uſe, till the Conſent and Wiſdom of the publick hath confined and determined them to one way for order

ſake

ſake and uniformity, whereto private Freedome (ſtill free as to the Opinion of the Nature of things) ought yet humbly and charitably to conform it ſelf as to publick Practice for the avoiding of publick Scandal and Diſſenſion by reaſon of their Deformity.

Between ſuperſtitious and inſolent Spirits, (who either diſlike all that others do different from them, or enjoin others to tread in none but their ſteps and to dance after their pipe) true Chriſtian Liberty (as between two Thieves) is crucified; between the upper and the neather Mill-ſtone, of Scandal given or taken, it is (together with Chriſtian Charity) ſo ground to powder, that a ſober Chriſtian hath little left him to doe, ſay or enjoy, whereat ſome or other will not take offence.

Not only bad things or doubtful, but even good things, and the very beſt are ſometimes to ſome Perſons ſcandalous: ſo was the believing, yet ceremonious, *Jew* to the believing Gentile, and the believing, but inceremonious, Gentile to the believing *Jew*. *Chriſt* himſelf and the whole Tenour of the Goſpel was a *ſtumbling-block to the Jew, and fooliſhneſs to the Gentile.* Papiſts

Gal. 2.

1 Cor. 1. 23.

piſts are offended with many things which Proteſtants hold and doe; and contrarily Proteſtants cry out of the Scandals Papiſts give them. So the moſt Factions and Schiſms in the Church ſhelter their Rents and Diſſentions under the ſhield of Scandal by them taken, leſs minding the Scandals by themſelves given to others; by which (as mad-men with Swords) they lay about them, and ſmite all that come near them.

There is nothing ſo ſober and modeſt, ſo civil and decent, ſo ſacred and ſolemn, at which ignorant, or capricious, or proud and imperious Spirits will not take offence, who like nothing in uſe and cuſtom, never ſo ancient and innocent, unleſs they have firſt enacted or ſetled it: they muſt be Fathers or Godfathers to it, either begetting or confirming it, elſe they will cry it down as ſcandalous, ſpurious, impious, Popiſh and Antichriſtian; pretending they have more cauſe to be ſcared with other Mens Shadows and Ceremonies, which they fanſie to be ſhaped like Bears and Lions, than others have to be offended with their Paws and Jaws, the ſharp Teeth and Nails of thoſe real Beaſts and Birds of Prey

which

which they carry about them: calling their own Rapines religious, and their very Sacrileges ſacred, yet highly offended if others do by word or deed vindicate their own Liberties, Cuſtoms and Conſtitutions, never ſo decent and ingenuous, againſt the rude Novelties and riotous invaſions of the others ſupercilious Fierceneſs and injurioufneſs. One is ſcandalized at my uſing my Liberty, though without any preſcribing, urging or injoining upon them: I am no leſs offended at their invading my Liberty by needleſs ſtrictneſſes and uncharitable Cenſures, which though they wound not my Conſcience, yet they ſeek to weaken my Credit.

Out of which perplexity or ſtreights of Scandals both on the right and left hand, I know no ſhorter or ſafer way to redeem a ſober Chriſtian, that deſires to live void of offence before God and man, than ſeriouſly to conſider every thing (before he either practiſe it himſelf, or cenſure it in another) by the true notions and internal Principles of Good or Evil, as morally and conſcientiouſly conſidered. The only way Pſ. 119. 9. as *David* tells us, to *cleanſe* our own (or others) *ways*, is *by taking heed to God's*

God's word, regarding what in his Precepts negative or affirmative either pleaſeth or diſpleaſeth him, whoſe revealed Will is a ſufficient and infallible Rule of all requiſite Holineſs: According to which, as I have juſt cauſe to be offended with my ſelf and others in what I ſee my ſelf or they doe againſt the expreſs Will of God; ſo where this doth not appear by any Scriptural Reaſon and Demonſtration, I have no cauſe either to ſcruple in my ſelf, or to ſuſpect as a ſcandal in others, that againſt which I ſee nothing declared by God, but a natural, civil and ingenuous Liberty left me and others, which is always to be kept within bounds of Modeſty and Diſcretion; which ſober and unblameable Converſation is enough to ſatisfie Minds truly humble and charitable, who love not, as Salamanders, to live in the flames of Contention, or like Caterpillars to make their Cobwebs on Buſhes and Thorns.

And however, in things aſſuredly lawful, (as to my private Conſcience) a charitable and diſcreet Tenderneſs becomes the Modeſty and Gentleneſs of a Chriſtian toward others, in thoſe things which have poſſeſſed and per-

ſwaded Men either by contrary Cuſtoms or Prejudices, and (it may be) by temporary Precepts of God; as in the caſe of Jewiſh Ceremonies and extern Obſervations, (of whoſe Abrogation ſome were not ſoon or eaſily ſatisfied;) alſo in the caſe of *eating things of-*
1 Cor. 10. *fered to Idols*, (which ſome ſcrupled out of an abhorrence of all Idolatry) which God had ſtrictly forbidden: in theſe and the like caſes (I ſay) a condeſcending for a while, and private forbearance for fear of giving ſcandal, is very fit, till I have uſed thoſe means which might beſt convince and inſtruct them of mine and their Liberty given us now by God. Yet if they careleſly, proudly, peeviſhly and obſtinately reſiſt or repell the pregnancy of my Reaſons, without giving any valid anſwer to them, or producing ought of right Reaſon or Scripture for their continued Scruples, Scandals and Jealouſies, they are henceforth to be looked upon and treated, not as weak, but wilful.

Nor can I think it the Duty of a Chriſtian, for ever to indulge their Folly, Fondneſs and Pertinacy, of ſuch forbearing to uſe thoſe things for which he

he brings many pregnant Reaſons, from the Nature, End, and Aptitude of things, from their own want and capacity, alſo from God's permiſſion, of which I preſume where I find no prohibition; when-as they produce little or nothing beyond a blind Credulity, a bayardly Confidence, or an imperious Inſolence, which delights to find fault with others, and to domineer over them in ſome petty things, for which at beſt they urge Paſſion, Prejudice, Cuſtom, other Mens Opinions, or ſuch popular ſtuff of which there is no end, in which what Reaſon cannot at preſent, Time will afterward eaſily confute that Croſſneſs and Peeviſhneſs which oft tranſports Men againſt many things beyond the meaſure of Reaſon or true Religion. As I have heard for certain of a Miniſter of no ſmall Print and Repute among the People, who took great offence at the great Sleeves of a Lady's new-faſhioned Gown, calling them antichriſtian, ungodly, ſtrange Apparel, and ſuch as the Lord was diſpleaſed with; yet within one year this good Man's Wife was in the ſame faſhion, without any ſcandal to her ſupercilious Husband. So craſie are ſome Mens Judgments, and ſo eaſie

their Cenſures, as to matters of Scandal, where Novelty or Wontedneſs ſway more with them than either Reaſon or Religion. Nothing leſs becomes a grave and godly Chriſtian than to multiply needleſs Scruples and Scandals.

As to the pretended Scandal which ſome ſay they take from Womens uſe of any *Auxiliary Beauty*, truly where modeſt and ſober Perſons uſe it diſcreetly, the Scandal cannot ariſe either from the nature of the thing done, or the mind and manners of the Doer; (which in all things appear worthy of a good Chriſtian) nor can it ariſe eaſily from the certainty of their knowledge who are offended, but only from their impertinent Curioſity and ſuſpicion. As the firſt is rude and unwelcome; ſo the other many times falſe, always unneceſſary. It is ſeldom that any owns their Art to them, nor is it oft that theſe inquiſitive Pryers can certainly conclude that to be uſed which they are ſo jealous of. So that if they could forbear their uncomely Inquiſitiveneſs and impertinent Curioſity, their Scandal taken would ſoon ceaſe; which is more in their own Eyes than others *Faces*, where any ſuch thing is ſoberly and

and diſcreetly uſed, without any Haughtineſs and Affectation of Looks, or Wantonneſs of Manners. I believe for the moſt part ſuch things are ſo uſed by all ingenuous Perſons, that theſe moroſe Inſpectors of Ladies *Faces* are never the wiſer, unleſs they have more perceptive Eyes than ever I had. But if it were owned and confeſſed to them, what I pray are they the worſe, or why offended? ſince neither have any of them as yet proved it to be a Sin, either from any poſitive Law of God's Word, or from any neceſſary Inordinacy and Immorality of Mind inſeparable from the uſe of ſuch things: nor are they by another's uſe of it either urged or tempted to uſe it, further than they want or approve it. As for that depravedneſs of Mind which they fear may attend the uſe of theſe *Helps* of *Handſomeneſs*; it is as objectable againſt all thoſe things which either native *Beauty* or Art afford, whereof no wiſe Man makes any ſcruple, yet may they be as much occaſions to ſin at this whereof they are ſo cautious. Evil Minds, as foul ſtomachs, turn the beſt Food to corrupt Humours. But we muſt not therefore ſtarve our ſelves, by forbearing good Victuals.

The work then that grave Miniſters and other ſober Chriſtians have to doe in this and the like caſes of extern uſe of things is, not preſently to cry down every thing as wicked and abominable, becauſe they are at firſt through Inconſideration or Unwontedneſs ſcandalized at them, but ſeriouſly to examine what cauſe they have to be ſo ſcared and ſcandalized, as from any moral evil pregnant and inherent in the nature or uſe of things; and accordingly to ſtate both their own Cenſures and others Conſciences if nothing be found juſtly offenſive, they may not from Fancy or Cuſtom call that *unclean* which God hath made *clean*; but rather baniſh away thoſe ſiniſter and ſilly Scandals which ariſe from the Darkneſs, Weakneſs, or Wilfulneſs of their own Minds, which are no juſt Barrs againſt another's Liberty in things lawful, at which no wiſe Perſon will be, nor good Body ought to be offended.

Acts 10. 15.

And in caſes of ſo private and retired uſe of ſuch things as theſe are by which Women preſerve or advance the *Handſomeneſs* of their *Looks*, wherewith none are acquainted, and of which none can be aſſured, unleſs they liſt who uſe them,

them, as I ſee no cauſe to own the uſe of any ſuch thing to them whom I find not to have Judgment or Charity ſufficient to interpret or bear ſuch things well, ſo nor have I any reaſon to ask their leave, nor more to be ſhaken with theſe Scandals which are needleſly taken by them, not willingly given by me. Though others, rather out of obſtinacy than ſcrupuloſity, out of peeviſhneſs more than tenderneſs, do pretend Scandal more than they prove it; yet my care muſt be, in the uſe of ſuch things ſeriouſly to aſſert my own Freedom as to my Conſcience, by being rightly perſwaded both of the lawfulneſs of the thing, and looking to the Innocency of my own Intentions in the uſe of it. Thus the Apoſtle tells us, ſome Chriſtians lawfully might *obſerve a day to the Lord*, and eat Meats offered to Idols, as to their private Practice, notwithſtanding others doubted, and would be offended, if they were acquainted with their ſo doing: which yet was no hinderance to another's private Liberty, grounded on God's grand Charter and Donation, which is, *The earth is the Lord's, and the fulneſs thereof*. Nor is any thing in Nature denied

Rom. 14. 5, 6. 1 Cor. 10. 25.

us where the uſe of it falls under the Regulation of Reaſon, Grace and Vertue, which in theſe things of *artificial Beauty*, as in all extern Ornaments, and Enjoyments, are ſtrictly required, and being exactly obſerved, do abundantly vindicate both the Goodneſs of the things in Nature, and the Lawfulneſs of them, as to mine or any other's uſe of them.

OBJECTION XI.

Painting the Face a thing of ill Report, and ſo not to be followed.

BUT ſuppoſe (*Madam*) theſe *artificial Helps* of Womens *Beauty* ſhould not be in the Nature and Uſe of them abſolutely ſinful, ſo as to violate the Conſcience; yet ſince it cracks Womens Credits, and expoſeth them to
1 Tim. 3. 7. *reproach*, which the Apoſtle calls *the ſnare of the devil*, it ought to be wholly avoided, not only as to others Scandal and Perception, but alſo as to our own private uſe; ſince the Apoſtle's Tenderneſs bids us not only *provide things honeſt before*

before all men, but alſo to follow *things of good report*; that we may not only be good, but preſerve the fragrancy of a *good name*, which gives a great Sweetneſs to Goodneſs, and is as Perfume to a good Garment, or as Incenſe to the Temple: conſequently we ought to avoid thoſe things which are under any cloud of Infamy, or blaſted generally with an ill Report, (though not ſo notoriouſly convicted of Immorality.) I am ſure the Art and Mode of *adding* any *Tincture* or *Colour* to the *Face* or *Complexion* generally hears ill with us, though it ſhews it never ſo well done; and is not ſo much to the Advantage of Womens *Aſpects*, as to the diſadvantage of their Reputation and Honour, which is and hath been the ſenee almoſt of all People in all times that had any Remark for Civility and Piety; yea, the vulgar Simplicity is every where ſevere againſt thoſe that are but ſuſpected to uſe any ſuch Arts. No Lady or Gentlewoman is ſo commendable for her Piety, Chaſtity and Charity, but this comes in as a *dead fly* in a precious Confection, when it is ſuggeſted, *O but ſhe painteth.* A little falſe *Colour*, though but fanſied, diſcolours all her other Luſtre; becauſe it

Phil. 4. 8.

Prov 22. 1.

Eccl. 10. 1.

makes ſuch generally eſteemed as the Cheats, Deceivers and Impoſtors of Mankind; the greateſt Hypocrites and Jugglers, becauſe they uſe Artifice and Falſity in that which they pretend, not to ſay or to doe, but to be. What Credit can they deſerve in other things (which are far inferiour to themſelves) when they are not upright or ſincere as to their very Being, but by ſuch diſguiſes and diſſemblings make themſelves a real and viſible (though a ſilent) Lye?

Rev. 22. 15. Although their Tongues do not ſpeak Untruths, yet their Hands make *Lyes*, and their *Faces* proclaim Falſehood, which is abominable to God; yea, as the Prophet ſpeaks of other Idolaters, *Iſaiah* 44. 20. ſo theſe ſelf-Idolaters, when they take the *fucus* or falſe *Colours* to ſacrifice to the Idol of their *Looks*, may juſtly ſay, *Is there not a lye in my right hand?* No Perſon but concludes, that if God threaten to puniſh

Zeph. 1. 8. *ſtrange apparel*, he will not ſpare ſtrange *faces*, which in ſpite of God and Nature will pretend to *handſomeneſs*, and make that to be which is not.

Yea, the ſelf-guilt of every one that uſeth ſuch Arts, though never ſo ſoberly and diſcreetly, (as you adviſe) is ſuch,

ſuch, that they retire and hide themſelves from the ſight of others while they apply their *Face*-phyſicks, by a ſtange Riddle being aſhamed to be ſeen doing that which they purpoſely doe to make them more worthy to be ſeen of others. If it be a Practice of Honeſty or Ingenuity, why is it attended with Shame and ſelf-Guiltineſs? which are black Shadows following Sin and Unworthineſs, juſtly meriting to be entertained by others with Reproach and Diſ-repute, when they are ſelf-diſcountenanced and condemned. As worthy Actions bring forth Honour, and are accompanied with a generous Boldneſs, ſo alſo they are followed with good Report and clear Reputation, which attends Vertue as Light doth the Sun. If the Light then of Scripture were leſs clear againſt all *painting the face*; yet the Rule of Reputation, which is common Fame, the Law of Honour, and Light of Nature, ſeems to diſcover the Uncomelineſs and Diſhonour of this Practice. *The voice of people* in this and many other caſes *is* as *the voice of God*, which is oft to be learned from the common Notions and Suffrages or Sence of Mankind, which the Apoſtle owns in the

the caſe of Womens Habits and Adornings, as the Law and Dictate of *Na-*
1 Cor. 11. 14. *tures teaching* them, where Scripture is leſs evident. None but Perſons impudent or fooliſh will neglect what is generally ſaid of them: next our Conſciences and our Eyes our Credit ſhould be moſt tender; eſpecially in our Sex, who have always a hard Task to play a ſecond or after-game at Reputation: if a Woman once daſh upon this Rock of Reproach, ſhe hardly ever recruits her Credit (as a grave, ſober and modeſt Perſon) though ſhe ſhould not abſolutely ſhipwrack her Conſcience with God. And truly, *Madam*, this ſenſe of common Fame and Repute hath always in the caſe of Ladies *complexioning* Arts, ſo over-awed me, that I neither durſt ever uſe it, nor take their Parts or excuſe thoſe (otherwiſe very good Women) who did or were but thought to uſe it; yea, it ſeemed a Note of Godlineſs to me, to declaim bitterly againſt both the thing and the Perſons ſuſpected or voiced to uſe it; when indeed I had no cauſe to conclude, that any ſuch thing was practiſed by them, further than I heard it from more prying Eyes and cenſorious Tongues; which as it had been

been hard to prove, ſo it may be there was no ſuch thing: only in this, as other caſes, Fame oft over-balances the Truth of things; and our Credit depends not on what we do, but on what others liſt to think of us, or impute to us: which ſhould make all wiſe Women the more cautious how they occaſion any ſiniſter Reports of themſelves, which (like evil Spirits) are eaſier raiſed than allayed; one ſpark oft-times kindles that Fire which many Tuns of Water cannot quench.

ANSWER.

MADAM,

I Find your Ladiſhip, as a wary Combatant, reſerves your main Forces to the laſt, that ſo you may, with the greater Eaſe and Advantage, overcome your now-tired and leaſt-ſuſpecting Adverſary, who might hope your ſtrength had, by this time, been well-nigh quite ſpent and exhauſted. Truly your Ladiſhip ſeems to have laid more in this laſt Objection than in any one you at all urged before, both as to the Weight and Acuteneſs of what you alledge againſt all acquired or *artificial Beauty.*

Yet

Yet ſince it is now brought up to ſo great a Caſe and Diſpute of Conſcience, whether a ſin or no ſin, it is fit ſeriouſly to examine whether the ſtrength of your Ladiſhip's Arguments do anſwer the Shew and Pomp of them. Many things are more ſpecious than ſolid, having, like Vermine, a pretty kind of Nimbleneſs, which comes far ſhort of that real Strength or uſeful Activity which is in more noble and ſolemn Creatures. I read there were many ſeeming ſpots and appearings of Leproſie, which upon the Prieſt's due Examination were
Levit. 13. not found to be any *Leproſie of uncleanneſs* or infection. As I am well pleaſed to hear the Freedom and Force of your Ladiſhip's Objections, who omits nothing (I think) that can with any Reaſon be objected; ſo ſhall I be more pleaſed to find my ſelf in a capacity of giving your Ladiſhip thoſe ſober and ſolid Anſwers which may give you moſt Satisfaction; ſince nothing is more uncomfortable in Caſes of Conſcience than to leave the Mind tottering and unreſolved.

Firſt, your Ladiſhip urgeth againſt it the evil Report it generally hath among People, which, I confeſs, may be ſo far

far true, as you only liſten to what is reported and cenſured here in your own Country among the mean and inferiour ſort of People, for the moſt part; or thoſe that are either Leaders or Followers of the popular *Genius*, who are commonly Giants in Talk, and Pygmies in Judgment. One wiſe and ſerious Man over-weighs thouſands of them, not in Bulk, but in Value; as one good Diamond doth many Loads of Pebbles. Vulgar Minds will eaſily cry up to Heaven or down to Hell any thing either as they have been accuſtomed to practiſe, or as they take it upon truſt from thoſe Maſters who oft ſymbolize and comply with the vulgar Humour and Opinion in leſſer Matters, that they may have them their Diſciples and Abetters in greater Intereſts and Concernments.

A little Matter will lure or ſcare the common People into civil and religious Faſhions, if they have eaſie Leaders and bold Dictators.

I have formerly told your Ladiſhip, as to Starch and Tabaco, ſo to black Hoods and all foreign Faſhions, what potent and popular Declamations were uſed by ſome Perſons againſt them. So

in

in religious Forms, what Ebbings and Flowings have been and daily are, as to the vulgar Opinion, Report and Practice of things, ſometimes ſeditiouſly deſtroying, otherwhile pertinaciouſly retaining Images in Churches? So about Caps and Hoods, Veſtures and Geſtures, Muſick and Organs, Croſſes and Weather-cocks, Steeple-houſes and Churches, what fierce Conflicts and Counter-ſcuffles have been among People of various Minds? One ſide giving a good Report, the other imputing evil Report to the ſame things. Yea, the uſe of publick Liturgies or ſolemn Form of Common Prayers, ſinging of Pſalms, the recitation of the Creed, and concluding with the Lord's Prayer, theſe are fallen under various Reports. There are that caſt ſo evil Report on them, as they are not pleaſed, ſcarce patient to hear them uſed by others.

If one had as many Ears as *Argus* is ſaid to have had Eyes, they would not ſuffice to hear the various Reports which at ſeveral Times in ſeveral Countries are given about the ſame things; yea, the ſame Men and Women alter their Minds and Reports with their Age, Humours, Intereſts, Company and Adherents,

rents, according as the Wind blows either for or againſt any thing of civil or religious Uſe.

What an ill Report do ſome give of Epiſcopacy, others no better of Presbytery, and ſome worſt of all of Independency, when yet each of theſe hath ſome great Sticklers for them, and Applauders of them? Many Men, yea moſt, are as prone to *ſpeak evil of what they underſtand not*, as Dogs are to bark at what they ſee not, only becauſe they hear others of their kind doe ſo.

Therefore the Apoſtle (who knew well how to paſs through *good report and evil*) doth in that place not only bid us follow *what things are of good report*, but alſo what things are *juſt and true*: for as a falſe Report (though good and favourable) cannot juſtifie that which is truly evil; no more can an *evil report* juſtly blaſt that which is in it ſelf true and good, more than the ſhout and ſuffrage of the *Jews* could make the *golden calf* a God, when they unanimouſly cried, *Theſe are thy Gods, O Iſrael.* 2 Cor. 6. 8. Ex. 32. 4.

So little heed is to be taken to the vulgar Opinion or Report of things, as to the Motions of the *Winds* and *Clouds*, which, Eccl. 11. 4.

which he that will *ſow*, *Solomon* tells us, muſt not *regard*. Popular Lungs are ſeldom ſound, or their Breath ſweet: Their Tongues may ſometime hit on the right, as *Balaam*'s *aſs* once ſpake reaſon when it met with an *Angel*; but commonly the herd brays rudely and ill-favouredly, with as little Reaſon, Order or Civility, (I need not ſay Piety) as thoſe *Epheſians cried* up their *great Diana*: as if mere plebeian Noiſe, Duſt, Clamour, Credulity and Confidence were enough to make a Goddeſs, or ſufficient either to conſecrate or execrate any thing as Divine or deviliſh.

Numb. 22. 28.

Acts 19. 34.

So that the wiſe and holy Apoſtle's Direction, to ſteer a Chriſtian's Converſation by *good report*, is not to ſet up any popular Vote or vulgar Suffrage for a Chriſtian's Card and Compaſs, which he had found to be vertiginous, heady, inconſtant, and for the moſt part erroneous, one while crying him up for a *God*, and preſently *ſtoning* him for a Malefactour; in both Extremes injurious and falſe.

Acts 14. 11, 19.

But his meaning is, That in things of leſs pregnant Demonſtration or Rule for their Morality and Piety, Chriſtians ſhould follow in point of Credit and Reputa-

Reputation of Religion the Teſt or Suffrage of wiſe and good Men, though never ſo few, and poſſibly over-born by the number of others who are weak and wilful Opiners, but not juſt Arbitrators, of good or evil Report, which muſt be reduced to the ſtandard of Learned, Judicious, and Unpaſſionate Mens ſuffrages; who give not their Verdict of things as good or evil, till they have duly conſidered the Nature of them, apart from vulgar Prejudices and Surmiſes, or Obloquies and Reproaches, with whom *Crucifige* is as obvious as *Hoſanna*. The Rabble, as we read, gave a better Report of *Barabbas* than of *Jeſus*. The way of Chriſtian Religion was at firſt *every where ſpoken againſt*, as a novel and peſtilent Hereſie. The Apoſtle *Paul* heard no very *good report* of himſelf from ſome People who cried, *Away with him, he is not fit to live.* Joh. 18. 40. Acts 21. 36. Ch. 22. 22.

The later Ages Reformation of Religion in theſe Weſtern Churches had from the moſt People no very good Report (at firſt,) though never ſo juſt and orderly and diſcreet, but followed the Fate of all things and Perſons that endeavour to rectifie or reform vulgar Errours,

Errours, which is to be evil ſpoken of when they offer the greateſt good.

Chriſtians and Chriſtianity were to be martyred in their Names as well as in their Perſons and Lives. Chriſt denounceth *a woe, when all men ſpeak well of* them, and a *bleſſing, when* all *men ſpeak evil of* them *falſly*. If evil Report, as from the Vulgar, (who are very ſuperficial Judges of things, like Cork always ſwimming on the top, never ſinking to the bottom of things) is to be much regarded; for what Monſters ſhould the primitive Chriſtians have been looked upon, capable to ſcare all modeſt and ſober Perſons from coming nigh their Doctrine, Sacraments and Manners, when they were reported to kill and eat Children, to worſhip an Aſs's Head, to have early and inceſtuous Mixtures in the dark? All which were as falſe as they were abominable.

Luk.6.26. Mat.5.11.

If the Echo of common report be ſo oft falſe in the greater Matters of Religion, where it concerns Men to be moſt accurately informed what they believe or report; how little heed (I pray) may be taken to the common Speech and Perſwaſion of People in leſſer

leſſer Matters, and in this one particular, which is but a Toy or Mote in compariſon, take it in any natural, civil, or moral Notions? Only the Clamour and ſevere Cenſures of ſome Men have made it ſo conſiderable, becauſe they urge it ſo highly upon the Conſciences of Women both as ſin and ſhame, that truly it now merits exacter ſcanning than (it may be) it ever had, either by the Vulgar, or thoſe who are their moſt plauſible Teachers and Inſtructers.

And, I believe, *Madam*, that upon review of the Evidences of Reaſon or Religion, whereupon the Verdict or report of wiſe and conſcientious Chriſtians ſhould be built, you will find that the plebeian report and ordinary ſence of all *artificial Beauty* differs from that of the more grave and better adviſed ſort of the World; yea, and from the ſence of the more ſerious and better educated part of the People in this Church or Nation.

As I have been informed of thoſe learned Divines, Schoolmen and Caſuiſts beyond Sea, ſo I am perſwaded the ableſt Church-men in *England*, in their moſt deliberate ſentence, dare paſs no other Cenſure upon thoſe Cuſtoms (which

(which are ſo frequent among Perſons of more elegant Culture and Faſhion, for the advance of their *Beauty*) than according to the true meaſures of Morality and Honeſty, which are the Mind and End of the Doer. Nor will righteous Judges paſs any other report on thoſe ingenuous Artifices which are *auxiliary* to the *faces adorning*, more than they do upon thoſe that adorn the Head, Hands, Feet, Shoulders, or other parts of the Body, according to their ſeveral Infirmities, Neceſſities or Conveniences; namely that they are then good when done to good Ends, and evil when to evil Intents. According to theſe moral and internal Principles of good or evil, the Cenſure, Judgment and report of things in their Nature and Uſe ought to be given, without any regard (in point of Conſcience) to what the vulgar Eaſineſs and Prejudice or Wontedneſs either opines or declares.

Nor is the report and judgment of all wiſe and every good Man always to be taken as authentick, by their Oratorious Heats and popular Tranſports, (when poſſibly they would deny or diſcountenance an abuſe, which is moſt unneceſſary in thoſe things that at

at beſt are not very neceſſary, but only tolerable and convenient) but by their calm and ſedentary Determinations; not as ſtanding before the Tribunals of humane Opinion and Applauſe, but as appealing to God's Judgment-ſeat, which is to be ſet up in every ones Conſcience.

So that the Apoſtle's Direction, to attend what report or Fame things have, is to be underſtood cautiouſly and ſtrictly, not looſely and vulgarly. People, like unskilful Apothecaries and Mountebanks, oft put the Titles of Antidotes on Poiſons, and poiſonous Inſcriptions on wholeſome Antidotes. Neither this nor the like places in Scripture which concern good Manners are to be ſwallowed without chewing; we muſt not devour Scripture-kernels with the Husk or Letter unbroken and intire: for by ſuch a fallacy I might find (hard by your place alledged againſt them) a like place in favour of theſe feminine Artifices, becauſe the Apoſtle commands Chriſtians to follow all *things that are lovely* or *comely*; among which rank and number many eſteem theſe *Helps* to their *Complexion*, elſe certainly they would never uſe them. But this were Phil. 4. 8.

were rather to play with Scripture than to apply it ſeriouſly, and to make thoſe holy Directions rather as Tennis-balls toſſed to and fro in idle Diſputes, than as *nails faſtned by the maſters of Aſſemblies.*

But your Ladiſhip endeavours to give an account why theſe *complexioning Arts* juſtly fall under ſuch evil report, or ſo general an Infamy, among the meaner ſort of People; as being eſteemed a Cheat and Cozenage, a making and acting a lye, a ſelf-Idolatry, a Chriſtian perſonated with a Comical Face, fitter for a ſtage than a Church; that from a ſelf-ſhame and ſecret guilt it affects Secrecy; that as a *dead fly* it corrupts the greateſt Commendations and Perfections of any Woman.

Theſe are ſtill but ſparks of *odium* and ſcorn which fly from the vulgar Anvils and Hammers, which commonly both over-heat and over-labour what they undertake to forge or reform.

Firſt then, as to the Deception, which you call a Cheat; truly it is not ſo much in this of helping the Paleneſs or adding a quickneſs of *Complexion* to the *Face*, as it is in other things of Lameneſs and Crookedneſs,

&c.

&c. there the ſubſtance (as it were) and figures, here the *Colour* only is a little altered: yet theſe are uſed without any ſuch odious Clamours and Imputations; yea, they are allowed and commended as Indulgences of humane Pity and Charity, to cover, conceal or ſupply any Defect or Deformity in the outward Man. Which even Mr. *Perkins* himſelf allows, who (yet) as to the point of *complexioning* (which he calls *painting*) cries it down after the wonted rode, in few Words and fewer Arguments, as againſt the Laws of Nature and Scripture; but of which he produceth nothing but that Circumſtance of *Jezebel*'s Story, which I have anſwered. And indeed that worthy Man ſeems in this, as in ſome other Caſes of Conſcience, rather to paſs them over with a popular and plauſible Eaſineſs, than to examine the true Grounds, or to ſtate them after the proportion of that great Learning and Piety which were in ſo excellent a Preacher: yet ſhould not any thing (next clearing and ſtating the ſaving Fundamentals of Religion) be more accurately done than this work of reſolving Caſes of Conſcience. Many make pretty Preachers,

Perkins's Caſes of Conſcience.

who come very ſhort of profound Caſuiſts or exact Confeſſours: to both which works he was rarely fitted where he attended the Controverſie, and made the Scruple his buſineſs; not contenting himſelf, as in this, with eaſie and ordinary Anſwers, which have their Authority from Wontedneſs more than Truth, and from men more than God.

All ingenuous Concealings or Amendings of what is originally or caſually amiſs, or ſeems ſo, in our Bodies and Outſides, deſerves not the leaſt touch, much leſs thoſe black Brands of Cheating and Lying, when only Decency and Civility are joined to Modeſty and Humility, which in this caſe may as eaſily be done as in any, without any Indignity to God, or Injury to Man; yea, every one is well pleaſed, as in themſelves, ſo in their Children and Relations, to be thus cheated and deluded, by the Handſomeneſs of ſuch a Diſguiſe which ſeems moſt native. The bleſſed Apoſtle's Piety juſtifies that laudable Civi-
1 Cor. 12. 23. lity of *beſtowing more abundant comelineſs* (by Art) there where Nature hath beſtowed leaſt on the *parts of the body*: Nor is it any Reproach or Inſolence to God's Workmanſhip thus to ſay or thus

to

to doe. Though, properly ſpeaking, nothing in pure Nature is uncomely which God hath formed, even as to our vile Bodies, ſince every part hath its Form and Aptitude to the good Ends appointed: yet ſince ſinful Infirmities have befallen our Bodies, they are many ways ſubject to Diſeaſes, Defects and Deformities, and nothing is denied us in Piety and Civility, which may beſt rectifie, remove, hide, or diſſemble any ſuch natural or accidental Pravity. For God hath not ſo confined us in religious Modeſty, as not to give us leave to marry Art to Nature, and to uſe both thoſe Portions and Stocks which he hath given us to his Glory, and our own or others ſober and chaſte Contentment. Nor is it other than ruſtick or *Adamitick* Impudence, to confine Nature to it ſelf, and to ſtrip our Bodies of all Additaments of fair Veſtments or other Ornaments of humane Art and Invention. Such naked and forlorn *Quakers* act a part much more cunning, falſe and hiſtorical, than thoſe that leaſt affect ſuch pitiful Simplicities.

To call every thing a Lye which we make ſhew of beyond the native Propriety of things, is ſuch a groſs and ri-

diculous Severity as deprives us of all we wear beſides our native Hair and Skins: All Colours and Dyes given to Cloths of any ſort are alſo Lyes; all Pictures and Statues lively repreſenting the Originals are Lyes; all Parables, Metaphors and Allegories in our Speech muſt be called Lyes, becauſe they are one thing in the native Phraſe or Letter, and another in their applied Sence or Meaning: yet are not theſe Thefts, but Borrowings; not Deluſions, but Alluſions; not impious Falſities, but elegant Flowers of Speech, to which the Nature and Reſemblances of things, as well as humane Fancies, have an Aptitude and Invitingneſs.

Such ridiculous Auſterity would be a Satyrical Critick upon the very Scriptures, upon the Parables of Chriſt, and Apologies of many holy Men, upon the Raptures of *Moſes*, *Job*, *David*, and others; which aſcribe to God all humane Senſes and Paſſions, who yet is one ſimple and eſſential Perfection. 'Tis not more ridiculous than inſolent, to deny the Truth of the Scriptures in their holy Tropes and Hyperboles,

Pſal. 114. when it ſays, the *mountains skipped*, and the *ſea was afraid*, or the *valleys did ſing and clap their hands*, &c. How

How ſupercilious a piece of Pedantry were it here to cry down the Manner of ſuch Expreſſions, becauſe not native, but adopted to things? Nor does it, in my Judgment, argue much more Gravity and Diſcretion, (I need not ſay Piety and Religion) to calumniate thoſe things for Frauds, Cheats, Lyes and Hypocriſies, which Art, Ingenuity and Manufacture have invented, whereby to adorn Nature in ways conſonant to modeſt Ends and Intentions, which are the holy Meaſures, and, I think, the only Confinements of all things both in Nature and in Art.

As to the Cheat which your Ladiſhip may fear ſhould befall any Man, when he thinks he wooes and weds a native *Beauty*, (when it is *artificial* in ſome Degree) if your Ladiſhip thinks it not only fit but neceſſary in all other additional Supplies or Concealments as to the Body's Defects or Deformities, to make ſuch ingenuous Diſcoveries of the Truth, as may afterward give leaſt Cauſe of ſuch Exception or Complainings (as *Jacob* uſed when he found *Leah* in ſtead of *Rachel*) truly I moſt willingly adviſe and aſſent, That ſuch as uſe ſuch *Helps* to their *Complexion* Gen. 29. 25.

would uſe the ſame freedom in telling it to thoſe whom it only concerns to know it. As for others Curioſities, there is no Injury done if they be ever kept ignorant of that, which to know would do them no good, nor yet any harm, if they were as charitable and diſcreet as Chriſtians ought to be.

The Retirement or Privacy uſed by ſober Women here in *England*, when they apply any thing helpful to their *Looks* or *Complexions*, is no Argument of any ſinful Shame; but of Modeſty, Civility, and that Diſcretion which commands us to doe many things apart from any Witneſſes or Spectators, which yet are no ſins, but only ſenſibleneſs of and reflexions upon thoſe Infirmities to which our vile Bodies are ſubject; of which having no cauſe to boaſt, we rather chuſe to veil them with Secrecie, than to expoſe them to common View or Knowledge, and Cenſure: few Perſons being of ſo equal and humble Minds, as to bear their own Praiſes and Perfections without Pride, or another's Diminutions or Defects without Scorn. Evil and envious Minds are prone to turn many things to our Reproach if they diſcern them, of which being ignorant they are alſo ſilent. Fur-

Furthermore, although in *England* a commendable Diſcretion is uſed by Women in concealing both their native Defects and their *artificial* Additaments of *Beauty* or *Complexion*, (of which many Perſons are more ſevere Cenſurers, after the vulgar Vote and Road, than judicious Examiners;) yet in other Countries nothing is more frequently done and freely owned: inſomuch that the whole Culture and Office of Womens *adorning* is with ſome expreſſed by this, *My Lady is not yet painted*; that is, ſhe is not compleatly dreſſed, or ready. Few Women that value themſelves are willing to be ſeen in any Diſcompoſure or Defect, eſpecially if conſcious to any Defect, or ſo habited as they think leſs becomes them: which affected Privacy and obſcuring of themſelves is no ſtroke of Vanity, much leſs of Sin; but is rather imputable to that prudent Modeſty which ſo much becomes every ſober Woman, that my Advice is to them never to be ſeen by Strangers or Domeſticks in any way to their Diſadvantage, by diſcovering either their Defects or their Reliefs.

Nor may this be called an hiſtrionick *Parada*, or ſtagely Viſard and Hypocriſie, while Women ſeek to appear advantaged in Stature or in *Beauty* and *Handſomeneſs*, ſo far as Modeſty and Vertue permit, by thoſe borrowed Additaments which Art lends to Nature. What is there in any civil Order, either of Church or State, which doth not put on ſomething Theatrick and pompous, beyond that Simplicity and Plainneſs which Nature hath put upon the Perſons of Men or Women? Both civil and religious Actions ſtudy to conciliate to themſelves a Majeſty and Reverence by Habits and Ornaments, by comely Robes and coſtly Veſts; which though they are not of the internal and eſſential Glory which is in Magiſtratick or Eccleſiaſtick Power and Order, (which are both Divine) yet they are ſo far not only convenient, but almoſt neceſſary, as they help to keep both Laws and Religion from Contempt, and from that vulgar Inſolence to which ſeditious and atheiſtical Humours are ſubject.

Yea, who is there, or what is there almoſt in humane Society, which doth not (in ſome ſence) adorn a Theatre or Scene of Life upon the ſtage of this World?

World? Who is ſo open-hearted and ſimple, but they either conceal their Defects, or oſtentate their Sufficiencies, ſhort or beyond what either of them really are? Who doth not as well adviſe for his Fame and Credit as for his Conſcience? Who is there, if they were anatomized, and every way expoſed to others Cenſures in what they are or doe or pretend, but would come many degrees ſhort of that Shew they make? As there is no neceſſity to confeſs many Sins to any but to God, to whom only they are known; ſo in Modeſty there is no Reaſon for us to own our Infirmities to others, or the Helps we uſe for our Relief, when no Perſon is injured by what we do, nor at all concerned in it.

Laſtly, As to that Diminution of Honour and Eſteem which your Ladiſhip ſays commonly follows as a black Shadow, the moſt vertuous Woman, if this be added after the Catalogue of her Vertues and good Works, *O but ſhe paints, ſhe uſeth ſome art or waſh to her face and complexion*; it is firſt a very partial Cenſure, befitting vulgar and groſs Minds, (not wiſe, grave and impartial Perſons) in other caſes of help-

ing or hiding any natural Defect (as by falſe Hair, a glaſs Eye, bolſtred Shoulders, heightning Heels, ſweet Smells, and the like) to charge no reproach upon any Perſons, otherways ſober and modeſt, and yet to doe it only in this to thoſe who are every way of unſpotted Vertue and Goodneſs, which receive no more Prejudice or Abatement by what ſhew is made (by Art) of Ruddineſs in Womens *Complexions*, than of Tallneſs or Straightneſs in their Stature and Feature, when naturally ſhort or crooked. Who is ſo impertinently ſevere, as to detract from any Woman's Honour and Vertue, by ſaying, *O but ſhe wears heels or ſhooes a handful high; ſhe ſeems indeed tall and ſtraight, but is really low and crooked*, &c? Nor doth it ſet off from the ſcore of any Man's Worth to alledge, *O but he uſeth a Peruque, or uſeth ſuch ſweet ſmells as are not natural to his clothes or body*; from which occaſion *Iſaac* took his riſe to bleſs *Eſau*. Or if this be childiſh and ridiculous upon theſe accounts, truly they are no leſs in my Judgment as to this of *Complexion*, which we now diſpute.

Nor

Nor is this black tail of Detraction leſs unjuſt than partial; ſince no Juſtice will allow us to abate of the Merit and Honour due to many conſtant and remarkable Vertues, (which are evident and unqueſtionable tokens of Worth) merely upon the Suſpicion and Jealouſie (for ſo it is for the moſt part, vulgar Cenſures in this point of *Complexioning* being rarely upon any certain knowledge) of doing that with all Modeſty and Privacy, which is at worſt very diſputable, Whether it have any ſin at all in it, or be beyond a venial and civil Vanity. For your Ladiſhip ſees learned Men in ſeveral Ages and Countries differ as to their Judgment of it: And truly thoſe ſeem to me moſt Maſters of Reaſon, who own the Nature of the thing, as all other things, to be good in it ſelf, as God's Creature, and meaſure the Morality or Immorality of the uſe or abuſe of it, by the univerſal Standard and Rule of all humane Actions, which is the mind and End of the Doer, either conform or diſform to the holy revealed Will of God; who hath no more declared any poſitive Law againſt this, than againſt all other Ornaments of our Bodies and Lives, either natural or artificial. As

As for the Commonneſs or vulgarity of theſe Cenſures (which are, you ſay, ſo uſual among the meaner ſort of People, or thoſe who are of their ſize and laſt) what wiſe Man or Woman doth not know that nothing is more ſlie, touchy and bogliſh, nothing more violent, raſh and various, than the Opinion, Prejudice, Paſſion and Superſtition of the Many or Common People? How are they ſwayed even in their Loves and Hatreds, their Perſwaſions and Pieties, their Eſteem or Diſ-Eſteem, moſt-what by Cuſtom and Prepoſſeſſion, or by Adherencies and Admirations of Mens Perſons? How do they love an eaſie and ſuperficial Cenſuring, rather than an induſtrious and ſtrict Scrutiny of things? How is their Ignorance an Enemy to the knowledge of their Betters? How doth their Meanneſs, Plainneſs and Ruſticity bear a conſtant Antipathy to the Politeneſs, Honour and Splendour of others? How are they naturally of levelling Humours, and envy others what-ever they enjoy of Eſtates, Houſes or Ornaments of Life, beyond their Tenuity and cottagely Obſcurity? He or ſhe lives neareſt the Confines of Reaſon and Religion too, who is moſt remote from the

Charms

Charms and Snares, the Sence and Cenſures of the Vulgar; into whoſe Minds and over whoſe Conſciences many things make Intruſions and Uſurpations, which have no Right or Title to that Power and Authority they exerciſe over themſelves and others.

No wonder then if thoſe that are ſo ſubject to err cuſtomary Errours in greater Matters, do ſo in this which is ſo little and inconſiderable. We ſee that Wontedneſs makes even Blackmores ſeem handſome to one another; and by uſing to look on themſelves in their Glaſſes, even hard-favour'd Faces grow reconciled to themſelves ſo far as to think themſelves tolerable, yea and handſome too, by an happy Hereſie.

So little regard is to be had in Caſes of Conſcience to the daſhes of vulgar Tongues and Pens; ſince we ſee that when nothing of Conſequence was objectable to Chriſt, the Community of the *Jews* and ſupercilious *Phariſees* find fault with his *diſciples gathering ears of corn on the Sabbath-day* as they *paſſed through the* fields of *corn* and *were hungry*; ſo for his and their *eating with unwaſhed hands*. Many things not only innocent, but commendable, ſometimes fall under the Mar. 12. 1.

the reproach of People. As there are Factions and Parts-taking in religious Forms, ſo in civil Uſes; every one ſeeking to advance his own ſide and way by depreſſing all others with reproachful Cenſures.

Thus have I given your Ladiſhip the beſt Anſwer that at preſent and thus on the ſudden I am able, to every particular touch or ſtroke of your laſt Objection, which was twiſted or combined of many ſmaller Cords or Threads, which I have by unravelling ſo weakned, I hope, that they will no more hamper or bind a judicious Conſcience, than the *Philiſtines* Withs or Cords could do *Sampſon* while his ſtrength continued. Keep but the Heart from ſinful Intentions, that Purity and Integrity, as *Sampſon*'s *locks*, may be preſerved unclipt or unſhorn by any ſiniſter and ſordid Luſt; I do not ſee how uſing ſuch ſober, modeſt and diſcreet *helps* to Womens *Beauty* and *Complexion* needs more fear the terrours of ſome Mens Cenſures, than that holy Giant needed be troubled at the Alarms given, *The Philiſtines are upon thee, Sampſon:* who rouzing himſelf up in his mighty and miraculous ſtrength, defied or ſcattered them all.

OBJE-

OBJECTION XII.

Painting the Face unlawful, becauſe doubtful at beſt, and not of Faith.

I Muſt confeſs (*Madam*) your Ladiſhip ſays more in Vindication of theſe *artificial Helps of Handſomeneſs*, and better avoids all thoſe odious Objections made againſt them by my Weakneſs, than ever yet I heard or read; nor can I but agree with your Ladiſhip's juſt Sence and Expreſſions how partial unjuſt Judges of things, how petulant and paſſionate Cenſurers of Perſons and Actions common People are, and thoſe Maſters of them who have moſt of a plebeian Stroke in their Temper and Education, or who affect a vulgar Empire by vulgar Eaſineſs and Compliances. 'Tis true, they frequently ſave or damn as they are ſwayed, not with Judgment and Charity, but with Prepoſſeſſion or Fury, being content to opine not with the wiſeſt, but the moſt, glorying more in the number of their Abetters than in the ſtrength and weight of their Reaſons. But

But yet in this caſe, ſo much controverted and ſo oft concluded againſt your Sence by learned and godly Men, I know your Ladiſhip is ſo humble and modeſt as to conſider, that your thoughts are but the thoughts of a Woman, who is the weaker Veſſel, of greater Frailties and leſs Capacity, therefore not to be laid in the leaſt balance of Contradiction againſt thoſe many worthy and famous Men, who very probably had more ſtrong Reaſons and Scripture-Inſtances for what they thus eagerly and bitterly decryed, than either they have expreſſed by Writing, or we can now comprehend: nor is your Ladiſhip in any ſort to meaſure the validity of their Arguments againſt it by the Infirmity of later Allegations, either by others or now by my ſelf who like *Ruth* have not ſo much as the gleanings of thoſe *Boazes* large Fields and plentiful Harveſts.

And yet, in the general proſpect of the whole Matter, Doth it not ſeem very ſtrange and improbable to your Ladiſhip that ſo many holy Men ſhould have been without due cauſe ſo ſevere and ſo croſs againſt our Sex, in thoſe Ornaments and Reliefs of *Beauty*, the Conceſſi-

Conceſſions of which (though with all thoſe ſober and moral reſtraints which are juſtly impoſed in all other Enjoyments) had been a very great Indulgence and ingratiating to Women of greateſt Quality and beſt Breeding, who might the eaſier have been won to greater Rigours of Religion, if in this they might have been allowed, with the Credit of Chriſtianity and Peace of their Conſcience, what they generally ſo covet for the Advantages of their *Looks* and *Countenances?*

I have obſerved in my Days, That many Preachers (otherways very commendable) are leſs acceptable to Ladies of Quality and Gentlewomen of the nobleſt and faireſt Editions, becauſe of their ſevere and damning Rigours frequently uttered againſt all *Auxiliaries* of *Beauty*, or Sets-offs to *Handſomeneß*; ſo ſcandalized at Ladies powdering, curling and gumming their Hair, ſo jealous of their uſing any quickning to their *Complexion*, though neither they nor any other know of it, ſo impatient of any black Patch, though it be but a Plaſter to a Pimple, that they degrade thoſe from all degrees of Grace and Vertue, Modeſty and Chaſtity, whom they

they find or ſuſpect guilty of theſe in the leaſt kind.

I am ſure ſome of them thunder againſt all theſe and other like *Ornaments* of Women with the ancient Terrour; though, as your Ladiſhip thinks, they do not ſhine with the potent Convictions and Lightnings of the Fathers (but make their Auditours more afraid than hurt:) yet ought we not by an implicit Credulity aſcribe that Honour to the Fathers and their Followers, as not to doubt or contradict their Judgements, though we ſee not their Grounds or Reaſons? And will it not (at beſt) ſeem too great an Arrogance for your Ladiſhip or any of our Sex to contend in a Caſe of Conſcience with ſo many of our own later Reformed Divines, who have one from another taken this Point to be ſo clear and granted as a groſs Sin, that few or none of them ever went about ſeriouſly to diſcuſs it, or ſolidly to prove it to be any Sin at all?

However (*Madam*) in the laſt place, ſince it is a diſputable Point, and ſo dubious as to Conſcience and Practice, Is it not Wiſdom to follow the ſafeſt part, which is not at all to uſe any ſuch

ſuch Toys and *Tinctures?* In which negative of abſtaining there can be no danger; which may be great on the other ſide of uſing, if either it ſhould be a Sin in it ſelf, or at leaſt go under ſuch Scruples and Uncertainties as can hardly be cleared or avoided as to the Conſcience of the Doer. Where the Opinions of ſo many eminent Perſons make (as you ſee) ſuch potent Batteries againſt it, what Shield of Perſwaſion can be ſufficient to defend us from great Shakings and ſome Impreſſions of Terrour?

ANSWER.

MADAM,

WHat validity your Ladiſhip is pleaſed to impute to my Anſwers, is not from any ſtrength or merit of my particular Opinion or Expreſſion, but from the Force and Pregnancy of thoſe truths which are (it may be) a little retired from the Superficies of vulgar Fancies and Conceptions: poſſibly ſome neither ſearch nor diſcern them; others that find them, yet are hindred moſt-what and even ſo over-awed by popular Fears and Prejudices, that they dare not own or expreſs

preſs them, as loth to ſeem wiſer than their Fore-fathers, or themſelves in former times, when (for want of better Matter) they ſometimes waſt their Glaſs and fill up their Hour with bitter Invectives againſt Ladies *Painting*, *Patching*, *Curling*, *Powdering*, *Perfuming* and *Complexioning*; which may have leſs evil in them than ſome Authours they ſtudy, and not ſo much vanity attending them as doth the long Hair, the looſe Cuffs, the large Band-ſtrings, and other fine things with which ſome of theſe ſo rigid, yet very ſpruce and Lady-like, Preachers think fit to gratifie as their own Perſons, ſo their kind Hearers and Spectatours; ſomewhat wide of thoſe priſtine Severities which I have been told were required of the Clergy, who by the Canons of the Church and Cuſtoms of ancient Times, were denied to wear any Silk or ſofter Garments, not becauſe they were ſinful in themſelves, but leſs ſuitable to the ſtrictneſs of that Diſcipline which in thoſe times holy Men ſaw fit to exact, eſpecially of Eccleſiaſticks, as moſt exemplary for the reſtraining of thoſe Prodigalities and Luxuries which in both Clergy and Laicks would ſoon exhauſt that

that Charity which was then moſt-what expended in relieving the poor, in building and adorning Churches, in redeeming Captives, and the like.

I do not leſs willingly own my Weakneſs than my Sex, being far from any ſuch *Amazonian* boldneſs as affects to contend with ſo many learned and godly Men who have, and daily do, expreſs in this a contrary Sence to mine: yet I think it very venial for me to aſſert, if I can, both the Ornaments and Liberties of my Sex, (as to their Perſons and Conſciences) by anſwering ſpecious Fallacies and producing ſtronger Arguments: to which I doubt not but all ſerious and impartial Chriſtians (not Captives to Cuſtom, Prejudice and Popularity) will at laſt ſubſcribe; not as to the Sence of a weak Woman, but of omnipotent Verity and victorious Truth, which, though late, yet may at laſt be redeemed by the help of a Woman from that long Captivity wherein both it ſelf and many worthy Perſons Conſciences were unjuſtly detained.

God oft diſcovers as female Softneſſes in ſome Mens Hearts, Heads and Hands, ſo Maſculine and Heroick Strength in ſome Womens. We read of two

Judg. 10. two Women famous; the one for her Conduct of the War, the other for her Conſummating it, by deſtroying *Siſera* the chief Leader of a great Army. Another Woman daſhes out the Brains of King *Abimelech*; another *ſaves*, by her loyal *Prudence*, the City *Abel* from the Miſeries of a long Siege, and thoſe Puniſhments which juſtly proſecute, as the Heads, ſo the Abettors of Sedition againſt lawful Sovereigns.

Judges 9. 53.

2 Sam. 20. 16, &c.

I know God hath given both Reaſon and Scripture, to Women as well as Men; nor have we leſs Liberty granted to traffick in all Truths both humane and Divine: though our Talents and Treaſure may be far leſs than the Maſs of many Mens Readings, yet they may be as refined and digeſted; our *two mites* may not be deſpiſed which we offer to God's Temple, if they have God's Image and Superſcription on them, coined and ſtamped in the Mint of all Religious Reaſon, the Word of God, whence all things that concern Faith or Manners (as to Salvation and Damnation) receive their authoritative Stamp and Value.

It is time for us at length to get beyond that Servility and Sequacioufneſs of

of Conſcience, which is but the Pupillage, Minority and Wardſhip of Religion, inquiring and heeding, not what ſaith the Lord, but what ſaith ſuch a Father, ſuch a godly Man, ſuch a Preacher or Writer. It is the Priviledge and Honour of Chriſtian Religion, for which the *Beræans* are commended, to *ſearch the Scriptures*, and examine by them even the Apoſtolical Doctrines. Nor doth our Reformed Religion (where it moſt merits that Name) unjuſtly glory in that Freedom, by which (as to Matters of Truth or Errour, of Sin or no Sin) it is redeemed from the ſlavery of Man's private Traditions, and confined to the Oracles of God; to whoſe general Rule, Sence and Analogy, all Catholick and unwritten Traditions, as to the Practice, Diſcipline and Order of Religion, do agree, without any enterfering with the holy Scriptures, to which in Matters of internal Holineſs we are confined, though in things of extern *Decency* the Wiſdom and Cuſtom of the Church is a ſafe and wholeſome Rule; to which as we are by Scripture commanded obediently and unanimouſly to conform in things honeſt and by generai Precepts allowed, ſo in Matters

Acts 17. 10.

Matters of ſaving Faith and holy Life we muſt neither believe nor act by an implicit Faith and twilight Credulity, but from a well-informed and rightly-convinced Conſcience, that forbids us to be either profane or ſuperſtitious, either *over-righteous* or over-wicked.

Eccl. 7. 16. *Ch.* 12. 13. *Solomon* tells us, That *the whole duty of man is to fear God and keep his Commandements:* Chriſt tells us, it is but

Mat. 15. 3. a *Phariſaick* Pride and Vanity to teach or urge humane *Traditions* or Opinions for *God's Commands.* And truly, after all that your Ladiſhip hath ſmartly urged in this caſe, I cannot but wonder that neither *Solomon* in his various Sentences of the *Proverbs*, nor in his holy Satyr againſt humane Vanities in *Eccleſiaſtes*, no nor yet he that was greater than *Solomon*, either by Himſelf or his Diſciples, ſhould ever particularly inſtance againſt all or any *Painting* or *Complexioning* of the *Face*; no, nor God by *Moſes:* where ſo many leſſer Precepts are expreſly given, ſurely they would not (all) have omitted this ſo wholly, if it had been what ſome pretend, ſuch a flat and downright Sin, conſidering how obvious in all Eyes and Nations the uſe of it was, and is.

Sure,

Sure, Learned and Godly Men ought not in Wiſdom, Juſtice and Charity, to extend the cords or curtains of Duty and Conſcience beyond the ſtakes and pillars of Religion, which are fixed by the Word of God, whoſe Service and Glory needs not the Fancies, Fallacies, or Flatteries of Man's Inventions, more than a Royal Robe needs a Beggar's Patch. It is not for ſober Men to enlarge the Phylacteries of their own Opinions beyond God's Precepts, nor to comment by falſe and ſpecious Gloſſes either againſt or beſide his holy Will in the Word; which muſt needs be a far greater Sin than any light applying of ſome quickning Waſh or *Colour* to the *Face*, in as much as it is more dangerous to injure the Conſcience than to alter the Skin. Miniſters ought not to be as hard-hearted and rude-handed Chirurgeons, who make their Probe a Poniard, and will rather make a Wound where they ſearch for one, than loſe their labour, or ſeem to want either Skill or Patients.

As to that practical Faith or Aſſurance of the Lawfulneſs and Liberty granted by God, both as to the thing done and the Doer, I preſume my

Grounds are ſafe and good, ſince I find that God hath *given us*, as Men and
1 Tim. 6. 17. Chriſtians, *all things richly to enjoy*; that no Creature is forbidden (under the Goſpel) *to the pure of heart*; that there is neither moral Light nor Scriptural Precept againſt the ingenuous and modeſt uſe of this, more than of other helps of any bodily Infirmity or Deformity; ſince it may as well as any thing be uſed ſoberly, thankfully and harmleſly, without any Impediment to Grace and Well-doing, alſo without any Advantage or intentional occaſion to ſin.

So that I cannot but vehemently ſuſpect (I leave it to wiſer Perſons peremptorily to conclude) that the dreadful rigours of ſome Miniſters and others have in this caſe of *artificial Handſomeneſs* been too magiſterial: Their Divinity reliſhes too much of Inhumanity, and their Piety carries with it too little Charity; while they ſtate a Caſe of Conſcience more by the Wills, Fancies and Paſſions of Men than by the Word
Iſa. 55. 8. of God, whoſe *thoughts are not as man's thoughts, nor his ways as our ways.* Many things are highly eſteemed of Men
1 Cor. 1. as Sanctities, which God *deſpiſeth*; and many

many things are lightly condemned by Man's imperious Raſhneſs, which God doth not condemn: hence the lawful uſe of many good things is denied by Man's Severity and Tranſport, where God's Benignity only forbids us the abuſe of them, and in ſo doing eſtabliſheth the Lawfulneſs of the uſe, which may in this, for ought I yet ſee, as well conſiſt with a good Conſcience, as it did with *Solomon*'s Wiſdom (amidſt his domeſtick and native Plenty) to ſend his *Navy* upon long and foreign Voyages for *gold, and apes, and peacocks.* 1 Kings 10. 22.

Beſides this, I cannot but obſerve the ſelf-confuting Severity of theſe Men of later and leſſer Editions, who put ſuch ſtrict Reſtraints on Womens *Beauties* and *Adornings*, when yet they allow the Spiceries and Curioſities which merchandizing brings from far, rather to gratifie Luxury than relieve Neceſſity: Nor do they quarrel at ſuperfluous Tables (unleſs they have but puling ſtomachs) with the various Arts of Cookery, which, like another *Proteus*, turns the native plainneſs of things into infinite Forms and Reliſhes, to pleaſe and invite the Palate, as *Rebekah* did *Iſaac*'s blunt aged Taſte by the *ſavoury* Gen. 27. 14.

meat ſhe made for *him*, which it is ſaid that Holy Man *loved*. Nor are theſe Maſters ſuch Batterers or Demoliſhers of ſtately and elegant Buildings, they can be Friends with goodly Hangings and rich Furniture, with accurate Plantations and harmonious Gardens, with Picturings by Pencil or Embroideries; alſo with the wearing of Silks, Linen and Woollen of various and orient Colours; nor do they frown to ſee Women wear rich Jewels of all Colours, as Cornelians, Rubies, Sapphires, Emeralds, and Diamonds, on their Breaſts, Necks, Ears, Wriſts and Fingers, of which there is no other uſe in Nature, but only the borrowing and oſtentating of their ſeveral Beauties and Colours, by which to render us more conſpicuous or comely. As theſe fixed Gemms have their Aptitudes for our uſe on other parts of our Bodies; ſo truly have other diffuſive *Tinctures* and *Colourings* their fitneſs and almoſt propriety for the *Face*, if they be diſcreetly applied.

For both theſe (as all things elſe of extern Ornament) may be ſo groſly handled and laid on, as they ſhall ſeem no more to ones Advantage either of Come-

Comelineſs or Diſcretion, than a *Jewel in a ſwine's ſnout*, (as *Solomon* ſpeaks.) Perſons of Worth and Prudence will in the firſt place keep their hearts in the uſe of all ſuch things from offending God; next they will preſerve themſelves from being ridiculous among diſcreet Perſons: as thoſe may eaſily be who know not how to diſtinguiſh a civil Quickning or chearful Enlivening of the *Face*, (as of old times was done by their Anointings) and a ſlovenly Beſmearing themſelves, like *Bartholomew*-babies, with fulſome Dawbings, which proclaim, though not foul, yet fooliſh Hearts.

As for thoſe *cauſleſs curſes* and Anathema's, that God cannot or will not know them, that no *painted face* ſhall ſee the Face of God, or the like, which as blind Thunderbolts ſome Men by a Papal Authority or Popular Facility promiſcuouſly caſt upon all never ſo modeſt, humble and vertuous Women, who uſe any Relief to their *Looks*: I believe, as *Solomon* tells us, they *ſhall not come* upon the Heads of thoſe who uſing this, as other Creatures of God, for thoſe Ends to which they have an Aptitude in Nature, do yet ſo watch Prov. 26. 2.

over their Hearts, as not to ſuffer any outward momentary Adornings whatſoever to leaven them with any thing of Pride or ſinful Vanity, but always keep within the Bounds of Modeſty and Chaſtity, to which Cleanlineſs and Decency are no Enemies. And even in theſe ſolemn Terrours, by which ſome Men ſeek to terrifie poor Souls, they run more upon the ſtock of Satyrical Wit than ſolid Arguments: as if Conſcience were only to ſmell on Noſegayes or Flowers, and not to be fed with ſerious and Divine Truths, which are the Food and Phyſick too of the Soul.

By the ſame Fallacy they may urge that God will not know elderly Men in their juvenile Peruques, in their ſhaved Cheeks and bald Chins, (which affect youthful Smoothneſs when grey Hairs and Wrinckles every where call for Gravity of Aſpect as well as Manners, of which a fatherly, prolix, and reverential Beard is a ſolemn Sign and majeſtick Embleme.) May it not as well be ſaid, God will not admit Men or Women to Heaven with all their Pomp and Coſt of Apparel, ſince he made them *naked*, and yet

not

not aſhamed? Yea, may they not cry down Eating, Drinking, Sleeping, Marrying, Recreation; yea, even that part of humane Nature which is *fleſh and blood* in us, becauſe none of theſe things (either of vital uſe or infirmer Nature) *ſhall enter into the kingdom of Heaven*, or come into the preſence of God, when they ſhall indeed be ſuperfluous through the Body's higher Glory and Perfection, which ſhall then exceed the *ſhining* of *Moſes his face*, and equal the Transfiguration of Chriſt? Gen. 2.25. 1 Cor. 15. 50.

Yet are not theſe ſinful Enjoyments or unlawful Ornaments in this State of Mortality and Infirmity, to which Mankind is now ſubjected by reaſon of ſin: different States admit of different things: many Toys (in compariſon) are allowed us by our heavenly Father while we are Children here, which ſhall be put away when we come to perfect Age and Stature in Heaven. Though *the whole need no phyſician*, yet the ſick may lawfully uſe their Skill and Applications to remedy their Infirmities, not only as to Health and Strength, but alſo to the Vigour and *Colour* of their *Looks*; elſe, ſuch as have

the Green-ſickneſs, Pallour, or the Jaundice either black or yellow, or any ſuch Deformity, may not uſe means to cure themſelves, both internal and external: for as neither of them is forbidden, ſo I ſuppoſe both to be lawful in their kind and uſe.

Like to the Feebleneſs of ſuch Mens Reaſonings againſt all *artificial Beauty*, are their impertinent and wreſted Allegations of Scripture, whereby to juſtifie their Severities: which no doubt your Ladiſhip hath obſerved as well as I have; though your Diſcretion thinks not fit to urge them, being as eaſily anſwered as they are fallaciouſly alledged.

OBJE-

OBJECTION XIII.

Of Peter Martyr *againſt Painting the Face, from many Scripture-inſtances*, Anſwered.

Such as thoſe which I have read in an Authour of no mean Note or obſcure Name, who dreadfully and purpoſely inveighing againſt all uſe of *Art* to advance the *Beauty* or *Colour* of the *Face*, with great Gravity and Vehemency tells us, as from the Apoſtle's Mind, That we cannot *be the ſervants of the Lord*, if we ſeek to *pleaſe men*: therefore Women may not uſe any ſuch *Complexioning* to pleaſe their own, or their Husbands, or others Aſpects. O weighty and profound Divinity! by which neither Wives may pleaſe their Huſbands, nor Children their Parents, nor Subjects their Princes, nor Servants their Maſters, nor Tradeſ-men their Cuſtomers: but, like the Serpents Teeth, Chriſtians muſt riſe up to a conſtant Antipathy and mutual Diſpleaſings of each other, elſe they cannot pleaſe God. What can be more abſurd Gal. 1. 10.

ſurd in Reaſon, or ridiculous in Religion? When the meaning of the Apoſtle is, if by any ways diſpleaſing to God I ſeek to *pleaſe men*, or if I ſo ſeek to *pleaſe men* as I neglect God, I cannot be *God's ſervant*. But in all ſuch lawful ways as were neither againſt Piety, nor Truth, nor Charity, no Man was more
1 Cor. 9. 22. a Pleaſer of all Men, to whom he *became all* honeſt *things*, *that he might gain ſome*.

So again he brings, That Chriſtians
1 Cor. 5. 8. muſt *keep* the Paſſover, which is *the feaſt* of Chriſtian Converſation, in which we partake of Chriſt, *with ſincerity and truth*; therefore we may make no Simulations or Shews of any thing that is not really *true*, and ſuch as we make ſhew of: which not only debarrs us of all Helps of Art againſt Paleneſs, but of what-ever may remedy Baldneſs, Blindneſs, Lameneſs, Crookedneſs, and the like, which are at once both Helps and Hidings of our Infirmities. Which Gloſs is far wide of the Apoſtle's Sence, who tells us what *leaven* muſt be *purged out* (not of all Art and Ingenuity, of Decency and Civility) but of *malice and wickedneſs*, of Hypocriſie and Uncharitableneſs, which may very much embitter

embitter and abaſe the Spirits of Chriſtians, even there where their Looks, Words and Geſtures are compoſed to moſt Cynical Clouds and Phariſaick Frowns. Where the Heart is pure as to all Maliciouſneſs againſt God and Man, there all outward things are pure and lawful.

He adds, Since God in the Old Law forbad to diſguiſe the Sex by Clothes, he (conſequently) forbids to diſguiſe our Perſons by any change of our *Faces* or *Complexions*. 'Tis true, the God of Order forbids the firſt, ſo far as it breeds thoſe Confuſions and Reproaches in humane Life and conſtant Converſe which are attended with very foul and wicked Conſequences: But in caſes either of declared Mirth or neceſſary Safety, which draw no Injury, Indignity or Diſorder of Life after them, but are only occaſional and innocent, I do not think that Text ought to be urged. To make ſuch a change of our *Faces* as we cannot be known to be the ſame Perſons (which yet is oft done by Sickneſs or Diſtempers) as I think it not lawful in ordinary Converſation, ſo no wiſe Woman doth ever aim at it, ſo as not to be known to be her ſelf, but Deut. 22. 5.

but rather to be known as her ſelf, with ſome Advantages only for *Complexion*, which alter not the Feature, but only quicken the *Colour*. But in caſe of Life and Eſcape, I believe this good Man would not deny an innocent Perſon leave ſo to diſguiſe his Looks by Vizard or Colour as might beſt deceive his Guard or Keepers; which yet he might not once doe, though to ſave his Life, if it were an abſolute and groſs ſin in it ſelf, as ſome pretend.

He further inſtances, That every one
1 Cor. 6. 20. ought to *glorifie God in* their *bodies*; which (ſaith he) no Woman can doe that uſeth *Art* to her *Complexion*. This is eaſily ſaid, but never proved againſt thoſe modeſt and ſober Women who *glorifie God* in a thankful, humble, chaſte and vertuous Life, as well when they uſe this as when they uſe any other Helps or Ornaments to their outward *Aſpect* and *Comelineſs*; not abuſing theſe by doting on them, or reſting in them as the higheſt *Beauty* and ultimate *Glory* of a Chriſtian, but uſing and referring all to a higher End and Glory.

Laſtly, He very gravely and ſadly
1 Cor. 6. 15. tells us, as we may not make any *members* of our Bodies (which are *Chriſt's*) *the*

the members of an harlot; ſo nor may we make our *faces* the *faces* of *harlots*, whoſe Property (he ſaith) it is to *paint* their *Faces*, if they think they need ſuch helps. The Anſwer is, That it is no Prejudice againſt honeſt Womens uſe of things, that diſhoneſt uſe them; that helping the *Complexion*, and ſetting forth the *Looks* to the beſt advantages by ingenuous Arts and Adornings, is not the Property of *Harlots*, but the ſtudy and care of vertuous Women, tho' accompanied with, and inferiour to, that care they have of their Souls adorning. I believe this good Man, whatever he boldly gueſſes at, knew fewer diſſolute than ſober Women who uſed ſuch *Helps*, far enough from his Scandal or Perception. Nor can he ſay it is the Property of lewd Women, unleſs he knew none other uſed it, or could by better Arguments than by begging the queſtion prove it to be ſo by God forbidden, as no gracious Woman can lawfully or modeſtly uſe it; which he neither doth, nor endeavours to prove, either by appoſite Scriptures, or pregnant Reaſons from the nature of the thing uſed, or the neceſſary Pravity of the mind uſing ſuch *artificial Beauty*:

one

one of which at leaſt (if not all) ſhould have been proved; which neither he nor any Man elſe, that ever I ſaw or heard, hath yet done; contenting themſelves with ſtrong Preſumptions and weak Probations. Which Poverty and Tenuity of Argumentation in a matter pretended to be a groſs and notorious Sin, is no way becoming Learned and Grave Divines, who ought not to play with Caſes of Conſcience, nor adven-
Iſa. 5. 20. ture to create ſins, calling *light darkneſs*, or *darkneſs light*, *evil good*, or *good evil*.

How much more worthy of their holy Calling were it for Miniſters to meddle leſs with Ladies *Faces*, and more with their *Hearts*; rather incouraging them to ſtudy all the holy Ornaments of Grace and Vertue; alſo confining them to the undoubted Limits of Sanctity, Modeſty, Chaſtity and Humility, (which none is ſo impudent to diſpute againſt or queſtion) rather (I ſay) than by little Oratorious Circles and Sophiſtries to ſeek to inſnare their Conſciences, and diſcourage their Spirits by endleſs and needleſs Severities againſt theſe petty Ornaments, (which may (no doubt) be as eaſily kept in all ſober, civil and harmleſs Bounds, as any other

things by which Art aſſiſts Nature, and adds by Clothes, Colours, Jewels, and many Curioſities, to the Advantage of humane Honour, *Beauty*, and Majeſty?

The Miſchief is, not ſo much that many Women are denied by theſe Rigours the uſe of ſuch things as would pleaſe and become them in an innocent Chearfulneſs; but all that ever was ſaid againſt theſe *helps of beauty* ſeems to many wiſe Women ſo weak and ſinewleſs, that being not convinced of any ſin in the uſe of them, they venture to uſe them privately, (yet not wholly without ſome doubt and ſcruple, ariſing from the Confidence and Clamours of ſome godly Men againſt them:) hence they are uncomfortably divided and perplexed even in their greateſt Purity of Mind and Holineſs of Life; while on the one ſide they are ſhaken and terrified by what ſuch Men forbid them, on the other ſide they ſee not but God and Nature allow it to them. Nor do even vertuous Women contentedly want (while they are capable of them) thoſe things that may render them moſt acceptable to their own and others Eyes; being loth to draw the curtains of Obſcurity or Uncomelineſs

comelineſs quite over them till it be dark night, when they muſt hide their Faces in the duſt, in hope to recover that perfect *Beauty* which ſhall admit no Decays, and needs no Repairs.

What your Ladiſhip intimates in the laſt place, That it is ſafeſt in a caſe diſputed or dubious, rather to abſtain than uſe what many deny, though many allow, ſince there is no neceſſity of uſing it at all: I anſwer, There are many things which are not abſolutely neceſſary, which yet we would be loth to part with or be diſputed out of, under the pretence of ſuperfluity and ſinful; ſince *God* allows us, not with niggardly Reſtraints, but with Liberality worthy of Divine Benignity, *all things richly to enjoy*, even to Delight, Conveniency, Elegancy and Majeſty. Nor are we in Caſes of Conſcience or Scruples of Sin to tell Noſes, or mete by the Pole, how many, but value upon what Grounds Men affirm or deny things to be lawful or unlawful. Errours and Idols have many times more Eyes and Hands lifted up to them than Truth or the true God. One *Athanaſius* is recorded to have ſuſtained the Truth of Chriſt's Divinity againſt the Sea and

Moles

Moles of all the World, preſſing againſt him, as great Waters upon a firm Sluce. Truth is not leſs it ſelf becauſe in Solitudes; and Errour ceaſes not to be Errour amidſt Crouds and Multitudes. If any be ſo weak, as to be ſwayed and divided more by Numbers and Oratorious Fervours, than by clear and potent Reaſons; the Penance they muſt doe for their want of Judgment is, to be deprived of thoſe things they doubt of, yet would willingly uſe, and do deſire, if they thought them lawful. But thoſe who are by a clear Light of Reaſon and Religion redeemed from theſe Scrupuloſities, ſo as to ſee and enjoy the Freedom God hath given them, as in the Nature and Fitneſs of his Creatures, ſo in the Indulgence and Silence of the Scriptures (which have ſet us under the Goſpel only moral and internal Bounds of Holineſs, by which the Heart circumſcribes and limits the outward Man in the uſe of all things, not as to their Nature, but their Ends) theſe (I ſay) may as freely uſe their affirmative Freedom of uſing and enjoying according to their Conſcience, as the other do the negative, who therefore forbear to uſe them, becauſe they either

either doubt, or conclude againſt their Unlawfulneſs. For as no Man's diſſenting may hinder the ſtating of my Judgment, according as Truth appears to me; ſo no more may their different Practice hinder me from doing and enjoying agreeable to my Judgment.

The moderate and charitable Concluſion of the Diſpute.

THus have I endeavoured to give your Ladiſhip a full and good Account of my Thoughts in this Diſpute or caſe touching *artificial helps* of *Beauty*, ſuch as humane Invention hath many ways found out; whereto as your Ladiſhip hath given the occaſion, ſo I wiſh I were ſo happy as to afford you any ſatisfaction: which if a weak Woman may in any degree be able to doe in ſo diſputed a point, how much more may you hope for from Learned and Able Men, if they have but Courage to declare their Judgments in it?

As for your Ladiſhip's particular, however you ſhall not need to think (yet)

(yet) of borrowing any *Helps* from *Art*, either to preſerve or repair your *Beauty*, (being bleſt with a great and laſting ſtock of *Handſomeneſs*, for which you have cauſe humbly to thank God;) yet (poſſibly) by what I have anſwered to your ſeveral Objections, (not wholly void, I hope, of Reaſon and Religion) your Ladiſhip and others by your Candour will be more favourable in their Cenſures of thoſe whoſe Infirmity may invite them ſoberly to uſe what they do not find God hath denied them; who (yet) had rather chuſe the moſt ſad and ſordid Deformities (as *Job* on a Dung-hill putrifying in his own Sores) with a good Conſcience, than the greateſt Pomp and *Beauty* of Queen *Eſther*, or *Berenice*, with the Sting and Plague of an evil Conſcience. Nor do I doubt but many worthy Women, who diſcreetly uſe theſe little private *Helps* to their *Looks* are very far from that ungrateful Impudence which dares to diſpleaſe God, by any thing his Indulgence allows them to pleaſe themſelves withal in ſober and ingenuous ways.

To

To the Favourableneſs of your Ladiſhip's future Cenſure (of thoſe who with Modeſty and Diſcretion uſe theſe *Helps* to *Complexion*, by which neither themſelves nor others are hurt) be pleaſed to add the Favour of your Pardon to the length of my Anſwers, which, conſcious to their Weakneſs, I have ſought, as we do with leſſer Threads, to wind them the oftner about, that their length may make ſome amends for the want of that Strength in which they come ſhort of ſtronger twiſted Cords. If I may obtain the one or both of theſe Requeſts, I ſhall not think my time, or your Ladiſhip's Patience wholly loſt; though I am not ſo vain as to boaſt of any Victory, or peremptorily to decide the Controverſie on my ſide, which I leave to your Ladiſhip's and others better Judgment.

MADAM,

I Muſt not only grant you your ſo well-merited Requeſts, which you ſhall find have with me the Power of Commands, being ſo juſt and ingenuous: but I muſt add thoſe moſt hearty thanks which I owe you for the generous

rous Freedom of your Diſcourſe, which hath the Courage and Ability to bring to the Review of Reaſon and true Religion a Caſe of Conſcience, which few dare touch or try, contrary to the common Vote and Credulity, which (for ought I ſee) may in this, as in other things it oft doth, prove a common Errour: wherein you deſerve the more Applauſe, becauſe in this I do not think you are any way partial to your ſelf, or ſo much pleading your own Cauſe, as civilly affording a charitable Relief and Protection to others, whoſe Infirmity may require or uſe ſuch Helps.

For my ſelf, as I wiſh I may never need any ſuch Aids, ſo truly I ſhould not ſcruple to uſe God's and Nature's Indulgence with thoſe Cautions of Modeſty and Diſcretion which are neceſſary to accompany all our Actions natural, civil and religious; which falling under the Empire of our Will and Choice, are ſubject to the Judicature of God and of our own Conſciences.

Mean time your Ladiſhip hath by the Clearneſs and Force of your Reaſon redeemed me from that Captivity wherein by a plebeian kind of Cenſoriouſneſs and popular Severity, I ſometime

time delighted, to diſparage and leſſen thoſe who are reported or ſuſpected to uſe any *auxiliary Beauty*, notwithſtanding I ſaw in all things elſe their Worth and Vertue every way commendable, imitable, and ſometime admirable. So much have you made me a chearful Conformiſt to your Judgment and Charity, which I find follows not eaſie and vulgar Reports, but ſearcheth the exacter Rules of Reaſon and Religion; which Lights as they now ſhine in the Church of God, I do not think have left Mankind in the dark as to any thing morally and eminently either Good or Evil. In the diſcerning of which, ſo as to follow the one, and flie the other, I pray God ever guide us by his Truth and Grace.

Tit. 1. 15. *To the pure all things are pure; but to the defiled and unbelievers nothing is pure, but even their mind and conſcience is defiled.*

FINIS.